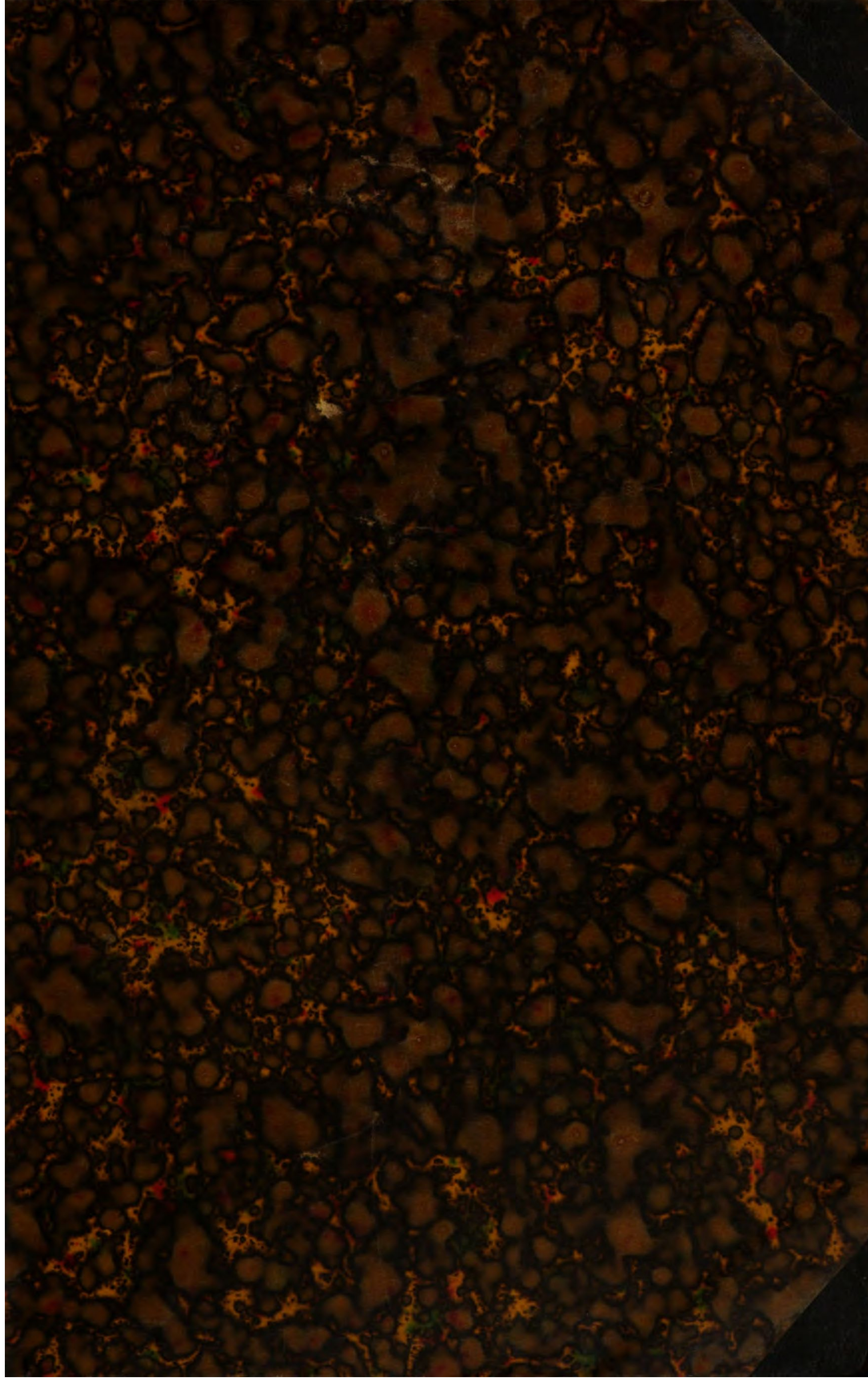




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Publications.

Publications of the Spenser Society.

Issue No. 14

14

WORKS

OF

JOHN TAYLOR

THE WATER POET

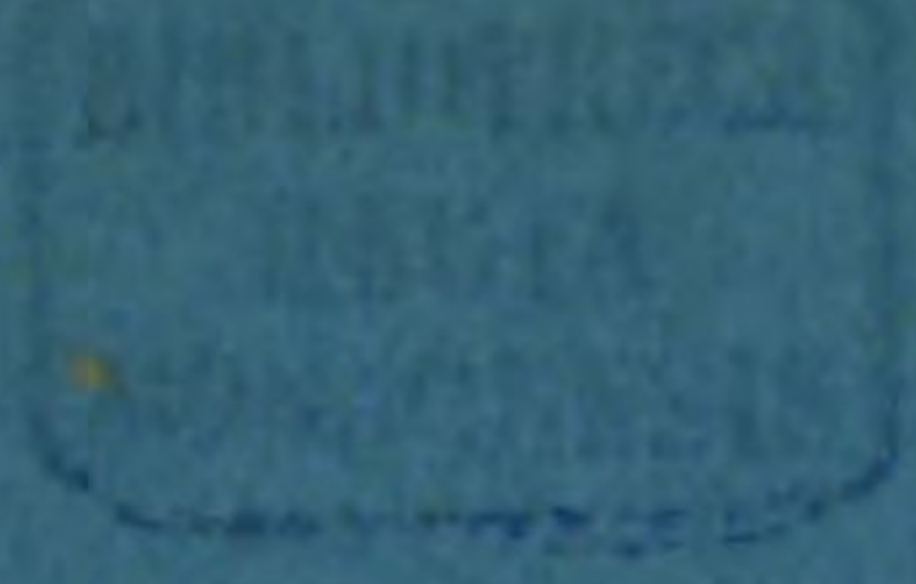
NOT INCLUDED IN THE FOLIO VOLUME
OF 1630

SECOND COLLECTION

PRINTED FOR THE SPENSER SOCIETY

1873

95



The first Issue of the SPENSER SOCIETY for the year
1873-4 will be the very rare and interesting

“FLOVVERS OF EPIGRAMMES, ovt of fundrie the moste singu-
lar authours selec̄ted, as well auncient as late writers. Pleasant
and profitable to the expert readers of quicke capacitie: By
Timothe Kendall, late of the Uniuerfitie of Oxford: now student
of Staple Inne in London.

Horatius.

Aut prodesse volunt, aut delectare poetæ
Aut simul & iucunda, aut idonea dicere vitæ.

Imprinted at London in Poules Church-yard, at the signe of the
Brazen Serpent, by Ihon Shepperd. 1577.”

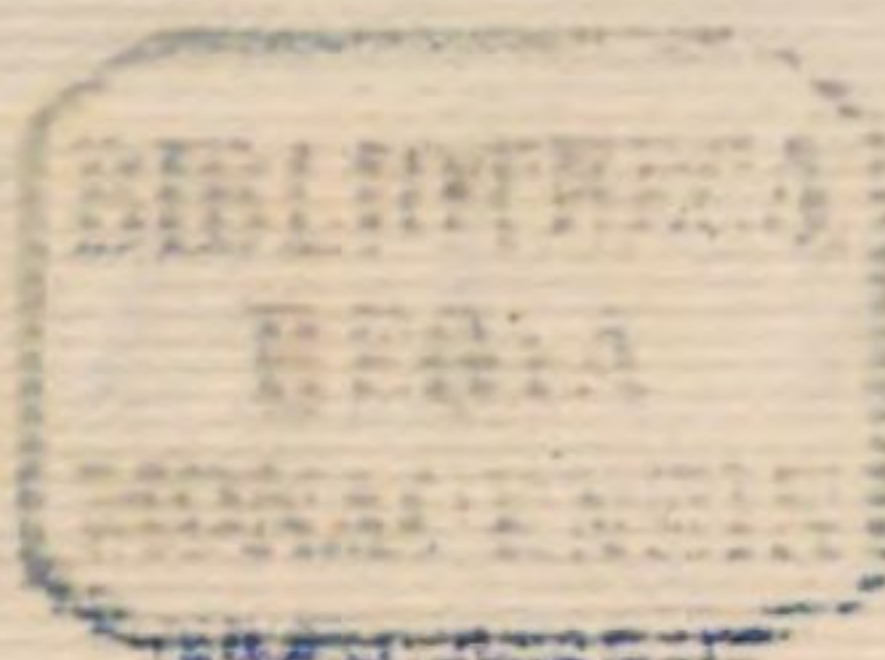
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M.DCCC.LXXIII.



PRINTED BY CHARLES SIMME,
MANCHESTER.

CONTENTS OF THE SECOND COLLECTION.

*The references are to Hazlitt's Bibliographical Hand Book and Bohn's
Lowndes's Bibliographical Manual.*

1. The Suddaine Turne of ffortunes wheele; *or* A Conference holden in the Castle of St. Angello, betwixt the Pope, the Empero^r and the King of Spaine. By Iohn Taylor, 1631. [From the original Manuscript in the possession of the Rev. T. CORSER.] (12 leaves.) [H. No. 123.]
2. The Fearefull Summer: *or*, Londons Calamitie, The Countries Dis-courtesie, And both their Miserie. Printed by Authoritie in *Oxford*, in the last great Infection of the Plague, 1625. And now reprinted with some Editions, concerning this present yeere, 1636. *With some mention of the grievous and afflicted estate of the famous Towne of New-Castle upon Tine*, with some other visited Townes of this Kingdome. By Iohn Taylor. (12 leaves.) [H. No. 41 b.]
3. The Carriers Cosmographie. *or* A Briefe Relation, of the Innes, Ordinaries, Hosteries, and other lodgings in, and neere London, where the Carriers, Waggons, Foote-posts and Higglers, doe usually come, from any parts, townes, shires and countries of the Kingdomes of England, Principality of Wales, as also from the Kingdomes of Scotland and Ireland. By *Iohn Taylor*. London Printed by *A. G.* 1637. (12 leaves.) [H. No. 58.]

4. Drinke and welcome : or the Famovs Historie of the most part of Drinks, in use now in the Kingdomes of *Great Brittain* and *Ireland* ; with an especiall declaration of the potency, vertue, and operation of our *English Ale*. With a description of all forts of Waters, from the Ocean sea, to the teares of a Woman. *As also*, the causes of all forts of weather, faire or foule, Sleet, Raine, Haile, Frost, Snow, Fogges, Mists, Vapours, Clouds, Stormes, Windes, Thunder and Lightning. By Iohn Taylor. London, Printed by Anne Griffin. 1637. (13 leaves.) [H. No. 59.]

5. Iohn Taylors last Voyage, and Adventvre, performed from the twentieth of *Iuly* last 1641. to the tenth of *September* following. The manner of his Passages and Entertainement to and fro, truly described, With a short touch of some wandring and some fixed Scismatiques, such as are Brownists, Anabaptists, Families, Humorists and foolists, which the Authour found in many places of his Voyage and Iourney. By *Iohn Taylor*. Printed at *London* by *F. L.* for *Iohn Taylor*, and may be had at the shoppe of *Thomas Bates* in the Old Baily. 1641. (16 leaves.) [H. No. 65.]

6. The Irish Footman's Poetry. Or George the Rvnner, against Henry the Walker, In defence of *Iohn the Swimmer*. The Author George Richardson, an *Hibernian Pedestrian*. Printed in the yeare 1641. (6 leaves.) [B. L., p. 2593.]

7. The Devil turn'd Round-Head : or, Plvto become a Brownist. Being a just comparifon, how the Devil is become a *Round-Head* ? In what manner, and how zealously (like them) he is affected with the moving of the Spirit. [1642.] (4 leaves.) [H. No. 80.]

8. Heads of all Fashions. Being, *A Plaine Defection* or Definition of diverse, and fundry forts of heads, Butting, Jetting, or pointing at vulgar opinion. And Allegorically shewing the Diversities of Religion in these distempered times. London Printed for *Iohn Morgan*, to be sold in the Old-baily. 1642. (4 leaves.) [H. No. 85.]

9. Crop-Eare Curried, or, *Tom Nash* His Ghost, Declaring the pruin-
ing of *Printnes* two last Parricidicall Pamphlets, being 92 Sheets in
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Power of Parliaments; in the other, his new-found way of opening
the counterfeit Great Seale. With a strange Prophecy, reported
to be *Merlins*, or *Nimshag's* the *Gymnosophist*, and (by some Au-
thours) it is said to be the famous Witch of *Endor's*. By John
Taylor. Printed in the year, 1644. (21 leaves.) [H. No. 91.]

10. Mad Verfe, Sad Verfe, Glad Verfe and Bad Verfe. Cut out, and
slenderly sticht together. By John Taylor. [Oxford, May 10,
1644.] (4 leaves.) [H. No. 93.]

11. No *Mercurius Aulicus*; But some merry flashes of Intelligence, with
the Pretended Parliaments Forces besiedging of *Oxford* foure miles
off, and the terrible taking in of a Mill, instead of the King and
Citie. By John Taylor. Printed in the Yeare. 1644. (4 leaves.)
[H. No. 94.]

12. Iohn Taylor being yet *unhanged*, sends greeting, to Iohn Booker
that *hanged* him lately in a Picture, in a traiterous, slanderous, and
foolish *London* Pamphlet, called *A Cable-Rope double-twisted*.
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13. Rebels Anathematized, and Anatomized: or, A Satyricall Salutation
to the Rabble of feditious, pestiferous *Pulpit-praters*, with their
Brethren the Weekly Libellers, Railers, and Revilers, *Mercurius*
Britannicus, with the rest of that *Sathanicall* Fraternity. By John
Taylor. Oxford, *Anno Domini*, 1645. (4 leaves.) [H. No. 97.]

14. The Cavses of the Diseases and Distempers of this Kingdom; found
by Feeling of her Pulse, Viewing her Urine, and Casting her
Water. Written by John Taylor. Printed, 1645. (6 leaves.)
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15. Ale Ale-vated into the Ale-titude: or, A Learned Oration before a Civill Affembly of Ale-Drinkers, between *Paddington* and *Hogsdon*, the 30. of *February* laſt, *Anno Millimo Quillimo Trillimo*. By *John Taylor*. London, Printed in the yeare, 1651. (15 leaves.) [H. No. 110 a.]
16. Epigrammes, written on purpoſe to be read: With a Proviſo, that they may be underſtood by the Reader; being Ninety in Number: Beſides, two new made Satyres that attend them. By *John Taylor*, at the Signe of the *Poets Head*, in *Phoenix Alley*, neare the middle of *Long Aker*, or *Covent Garden*. London, Printed in the Yeare, 1651. (14 leaves.) [H. No. 112.]
17. The certain Travailes of an uncertain Journey, begun on Tueſday the 9. of *Auguſt*, and ended on Saturday the 3. of *September* following, 1653. By *John Taylor*, at the Signe of the *Poets-Head*, in *Phœniz Alley*, near the *Globe Tavern*, in the middle of *Long-Acre*, nigh the *Covent-Garden*. (14 leaves.) [H. No. 121.]

1631.

The Suddaine Turne of
ffortunes wheele.

[HAZLITT, No. 123.]



1891

The Submarine Force of

Navies of the World

By J. H. M. Smith

THE
SUDDAINE TURNE
OF
FORTUNES WHEELLE

BY IOHN TAYLOR 1631

*FROM THE ORIGINAL MANUSCRIPT IN THE POSSESSION
OF THE REV. T. CORSER*

PRINTED FOR THE SPENSER SOCIETY

1871

SECOND EDITION

FOR THE YEAR 1881

BY JOHN H. HARRIS

NEW YORK: PUBLISHED BY
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T H E

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ffortunes wheele;

O R

A

Conference holden in
the Castle of St. An-
gello, betwixt the
Pope, the Empero^r
and the King
of Spaine.

By IOHN TAYLOR, 1631.

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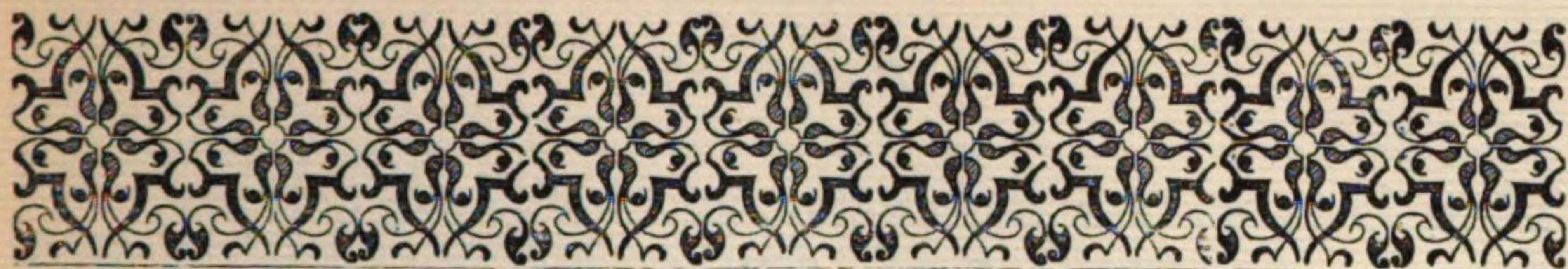
gello betwixt the

Pope the Emperour

and the King

of France

by Iohn Taylor. 1631.



THE
VIZAGE, COMPLEXION,
fface or Preface of
the Booke.

Preface.

DOth time retort, or Fortune play the Iade,
Or doth the course of fate run retrograde?
Is hap turn'd haples, or is chance chance Medly,
Or what strainge wonders strickes our foes so deadly?
Hath *Rome* with *Ceasar* and most mightie *Spaine*
Soe long held Fortune prif'ner in a chaine,
Whereby warr with a bloody invndation
O'rewhelm'd and halfe extirp'd the *German* nation;
And is she now broake loose and chaung'd hir grownd,
With fauour smileing where she long hath frown'd?
These shifteing trickes doth to the world present
That fortunes faoures are not permanent:

Then

Preface.

Then fortune, fate and chance and lucke are fictions,
Dreames and Phantasmaes full of contradictions,
And nothing constant in the world wee see
But HE that Was, and IS, and still shalbe.
HE made all thinges, and all thinges that are made
Are mutable, and doe increase or fade ;
HE calls himselfe I AM, the present tense,
Who's euer present in omnipotence ;
He's still the same almightie, iust and pure,
And no iniquitie he cann indure ;
HE sees our sinnes with his all seeing Eye ;
Which doe for vengeance to his iustice crye,
For which he long hath suff'ed his deere vine
To be opprest, and rooted vp by swine,
For 'tis a Maxim that hath alwaies bin,
That punishment doth euer follow sinn.
Now, in his owne good time, he heares the cryes
Of his afflicted churches Miseries,
He's graciously pleas'd his hands to staye
And turne his furious wrath another way,
Seeinge his people hath so long bene try'de
And with afflictions purg'd and purifi'd,
Their patience and their sufferings being foe
Which made some feare a finall ouerthrowe.

But

Preface.

But he that doth his chofen *Ifraell* keepe,
Who neither flumbers nor did euer sleepe,
Himfelfe now takes his owne great caufe in hand,
And doth his vauntinge Enemies with ftand ;
Which makes our foes complot, confult, and plod
How and by what meanes they may warr with God ;
As in thefe followinge lines I doe explaine,
Twixt *Rome*, the *Empire*, and moft mightie *Spaine*.
Tis plainely writt, and harfh and rudely pen'd,
And hopes it fhall noe honeft man offend.



AN ADVERTISEMENT to the Reader.

Some of these followeing Verses (by chaunce) came to my handes to the number of 186, I neither knoweing the Author, Time, or Place where or when they were written: when I sawe them I was both glad and sad; glad they were soe good, and sad they were soe fewe, but sadest for mine insufficientcy to add more vnto them: at last, knowinge the cause to be good, I aduentured to peice a Scarlet Roabe with my course stammell. And though my lines are farr short of the other in elocution and ornated stile, yet mine are more in number though lesse in weight; and as I haue patched them togeather, soe let the reader find which is which if he cann. Furthermore, it is remarkeable that the glorious and magnificent King of Sueden was borne in Stockholme, in the Kingdome of Sueuia, Sweden, Sweathland, or Sued (for it hath all these names)

B in

An Aduertifement to the Reader.

in the yeare of our Sauour 1594, being 37 yeares agoe in this yeare 1631; his birth was alsoe in the moneth of Nouember, as was the natiuitie of our gracious soueraine King Charles. The interpretation of Stockholme is Woodfland, and the Lion is the armes or Crest of Sued. And it is written in the 11th and 12th of Efdras, that the Lion should come out of the woods and reprooue the Eagle; and all men knowe that the Eagle is the armes of the Empire: also the Kinge of Sueds name is Gustauus, which in an Annagram is Augustus, and Augustus is an Epithete or Appellation which euerie Emperour is instiled with, in a memorable honour of Augustus Ceasar, in whose raigne our blessed Sauour was borne. And it is saied formerly in the propheisie that the Lion should reprooue the Eagle. It is manifest (by Gods assistance) that the King of Sued hath since the last yeare 1630 Conquered all the Dukedomes of Pomerland, Mecklenberge, part of Pruyssia, with the Kingdome of Bohemia, the Dukedomes and Principallities of Morauia, Silesia, and the vpper and lower Lufatia, with many other Lordshipps and Citties in diuers partes of Germany. So that if he goe as victoriously forward as he hath brauely begunn, the Eagle wilbe sharply reprooued with a wittnes.

The

An Aduertisement to the Reader.

The place where lately the King of Sueden encountered with Counte Tilley is neere the Cittie and vniuersitie of Leipzig, in Misnia or Meisen; and the feild where the battle was fought is called Godtfaker (or Gods feild). Now the word Sued annagramatized or turned backwards, is Deus: and who can doubt but God was there, and with his mightie and outstretched arme gatt himselfe the victorie; and in that feild which is called Godtfaker (or Godes feild) there, there did Deus fight his owne battle against the Enemies of his truth: his was the feild, he fought the fight, he scattered his and our Enemies, and to him be the honour and Glorie ascribed for euer.

*And thus much I thought fitt to insert by way of explanation of some lines that follow, which other waies might haue bene darke and obscure to the reader. It is most certaine that Count Tilley was an experienced good souldier, a man of warr euer from his youth, and a noble and generous Enemye; a man that to his high renowne approoued himselfe worthily famous for many great seruices by him atcheiued and accomplished: but assoone as crueltye possesst him, victorie forsooke him; for euer since he ransacked the Maiden towne of Magdenburgh (and put all the people, young andould, to
the*

An Aduertisement to the Reader.

the sword) he hath bine vnfortunate, and not anie thinge hath prospered that he hath attempted; soe much doth the god of mercie abhorr merciles Actions, that he will take the cause of the Innocent into his owne hands, and reuenge their iniuries.

Howsoeuer Counte Tilley liued more then threescore and ten yeares, euer being a true seruant to his Maister; and finally, for his Conclusion, he was nobly wounded, and died in the bed of honour. And it is to be worthily noted, that not anie of the Imperialists Generalls that are dead, but that they died mortally wounded; and not anie of the contrarie side but they haue all departed peaceably in their beds (by Gods visitations.)

*These fewe observations I leaue to the censure and
 Consideration of all that cann reade and
 iudge. Remaineing as I haue
 bene theirs, as far
 as they are
 mine.*

John Taylor.



A

CONFERENCE HOLDEN
IN THE CASTLE OF ST. AN-
GELLO BETWIXT THE POPE,
THE EMPEROUR & THE
KING OF SPAINE.

Pope.

Welcome deere Sonnes vnto our court of *Rome*;
Blessinges Apostolique and holie doome
Sheild all the house of *Austria* from mischance,
And both their fortunes and their crownes advance.

Emperour.

Thy feete most holy ffather doe I kisse;
Of churches benediction if I mis,
Th' Imperiall crowne from *Austria* wilbe gone,
Which heauens forbid, for then w' are all vndone.

Bohemias

Bohemias rebels doth with *Sueden* ioyne
 The heretiques from *Donan* to the *Rhyne*;
 Their heades, their armes, their forces they combine
 'Gainst *Rome* and *Austria* and the *Palatine*
 That curfed *Caluinist*, with his partakers,
 Those damned Schismatickes the church forfakers,
 Vpon our ruine seeke to build their fortune,
 Which makes me thus thy Holines importune.

Pope.

The keys of *Peeter* and the sword of *Paule*
 Shall shutt and open, cutt in peices all,
 The gates of Heauen, Nations lawes and rights,
 And turne cleare daies into the darkeſt nightes.
 Their land, that haue our dignitie withſtood,
 I'le make *Aeldema* a feild of blood;
 'Gainſt heretiques I'le thunder out my bulls,
 And make their land a place of dead mens ſkulls.
 Some faintes I will enforce and ſome implore,
 And hell and purgatory both ſhall rore,
 E're one of *Caluins* or of *Luthers* ſect
 With *Roman* Bayes or Eagles ſhalbe deckt.

Emperour.

The threats and Curſes of the *Catholickes*
 Are now deſpis'd by thoſe vile heretickes;
 They hold your bleſſinge in no more avayle
 Then is the flapping of a fox his taile.
 In breife they all ſoe deſobedient are,
 That for your Blis or Ban they feare nor care;

Helpe

Helpe by your Counfell therefore (Holie Sir)
And shew vs meanes to quiet all this stir.

Pope.

Thou maiest by reasons and Embassages,
By questions, answers, and like passadges,
Win time a while ; but these are out of date,
Now swordes, not wordes, doe kingdomes arbitrate ;
And wee haue vs'd delaies and sleights so oft,
That all our Enemies perceiue our Croft.
Vnto thy neighbour freinds and subiects send,
That from surprise thou maiest thy selfe defend ;
My Legates and my Nuncios I'le dispatch
More forces 'mongst the *Catholickes* to hatch ;
Mentz, Cullein, Triers, Catholike Bauare,
Thou hast in *Germany*, with others there,
From *Flaunders, Brabant*, and the *Poleish* King,
Thy true freindes, quickly will their succoures bring ;
And though my selfe with *Florence* may not send
Our armes foe soone, our mony wee will lend :
The Cantons of the *Switzers* shalbe wadg'd,
Who to our sea do hold themselues ingag'd :
I'le send to *Vrbis* and to *Mantua*,
Vnto *Ferara* and to *Genoa*,
To *Sauoy*, to *Pimont*, and to *Venice*,
To *ffraunce* (our eldest sonn) and to *St. Denis* :
I'le fetch the faintes from heauen, the feinds from hell,
But I'le those drunken *German* traytors quell :
Besides thy *spanishe* Cousin present here,
Whom *Europe* and the new fownd world doth feare,
The

The Churches Atlas and the Empires propp :
 By streinth, by witt, or gold we meane to stopp
 These proud attempts and darings of the *dutch*,
 And breake their forces cost it nere so much.

Spaine.

If *Ceasar* and your *Holines* haue done,
 Obserue the answere of your *Spanish* sonne :
 Nor *German* Prelates or *Bauaria* can,
 Nor King of *Pole*, your selfe, nor anie man,
 Nor *Florence* duke, nor *Brabant* ioynd with *Flaunders*,
 Nor Cantons *Catholicke* with their Commaunders ;
 If these were ioynd'd in one yet could they not,
 With all the force that can by them be gott,
 Bring timely succores 'gainst this coniuration
 These *Almaine* Graues haue made in euery nation.
 Expect not helpe from *Sauoye* or *Venetia*,
 Who feare and deadly hate the house of *Austria* :
 I looke for nothing from my brother *ffraunce*,
 For if he saw vs downe he'll sing and daunce :
 And *Ceasar*, if at home thou lookst for ayde,
 Thy state is tottering and thy streinth decay'd ;
 Thine *Austrian* subiects likewise are infected
 With *Luthers* heresie, and haue reiected
 The Papall dignitie, and may doe thine,
 And with their fellowe *Lutherans* combine ;
 And if for succoures thou doe send to *Thracia*,
 The faithles *Turkes* thou know'st will not from *Asia*.
Spaine then must helpe, or what shall *Ceasar* doe,
 And how can *Spaine* helpe *Rome* and *Ceasar* to ?

Shall

Shall *Indian* armies be recal'd from thence ?
Italian forces march away from hence ;
 Leave *Millaine*, *Naples*, and our silver fountains
 Unguarded, naked, and march o're the mountains ?
 Through *Griffons* country lead the strength of *Spaine* ;
 Or venture our *Armadoe* once againe
 To narrow seas, and foe at once loose more
 Then wee have gott in six score yeares before ?
 Soe thou at *Vien*, I at *Arragon*,
 May shawe our heades, turne Monkes, and liue alone.
 You count your freindes, but count not all your foes,
 Whose strengths, whose numbers you cannot oppose ;
 The Northerne tract of Europe from *Brittania*,
 Tending to East as far as *Transilvania*,
 Save *Holland*, and some trifles, are their owne.
 Aye me ! fower score yeares how are they growne.
 Three Kingdomes *England*, *Scotland*, *Ireland* be,
 With *Denmarke*, *Norway*, *Sueden*, six you see,
 Besides those two which they have won from thee,
 Being eight in all ; and our Kings are but three.
 The numbers of their Princes, Dukes and Countes,
 With their free Lords and states, ours far surmountes :
 Besides their many Palsgraues and their Mortgraues,
 Withall their Lantgraues, Rhinegraues, and their Burgraues.
 And as their numbers soe their spirits are,
 Made great with hopes by their prodigious starr,
 Which blaz'd o're *Germany* the last *December*,
 Portending chaunge of states ; and I remember
 Their oppositions and their calculations
 Of times, of scepters, and of scituations ;

Of *Rome*, of *Babell*, and of hills and dales,
 Of beastes and draggons, and such fearefull tales,
 Wherewith they cheare themselues and triumph foe,
 As if th' had giuen vs all the ouerthrowe.
 The eleuenth and twelue of *Esdra*s they applye
 Against th' Imperiall *Eagles* monarchie;
 And that the *Lion* comeing from the wood
 Is of the King of *Sueden* vnderstood;
 And that the *Lion* shall the *Eagle* foile,
 And in triumphant fort deuide the spoyle.
 The rebells make constructions on this text,
 Whereby the *Catholickes* are sorely vext;
 As th' *Eagles* wings doth o're th' Empire spread,
 Euen so the *Lion* is the armes of *Sued*,
 And *Sued* (they say) true annagram'd is *Deus*,
 Whom they doe hold the Christian *Macchabeus*;
 They further saye *Gustauus* is his name,
 Which is *Augustus* in his Annagram.

Pope.

An vncouth shiuering makes my blood to thrill
 And strainge amazement doth my fences fill.
 I wonder much that they foe skillfull be,
 Against vs to applye the Prophecie:
 I also doe admier how they could frame
 Such annagrams on *Sued* and *Suedens* name.
 But though those hopes their forward minds may cheare,
 Let our imperious thoughts contemne all feare;
 For 'tis not ffortunes turning of hir wheele
 Can make our noble resolutions reele;

Doubt

Doubt not but I will find a stratagem
T' vphold *Rome*, *Ceasars*, and *Spaines* diadem.

Spaine.

But, holie ffather, I am certifi'd
That they your power and pollicy deride,
And how of you they made an Annagrame,
The best and bittrest that their witts could frame,

As thus :

Supremus Pontifex Romanus.

ANNAGRAMMA.

O non sum super petram fixus.

Most sacred Pastor of the Christian flocke,
They say thou art not fixed on the rocke ;
And I suspect that they are all inclin'd
That what they say they doe beleieve in mind.
Alas for *Rome* ! alas for *fferdinand* !
Alas for *Phillip*, must he needs with stand
His owne, the empire and the churches foes,
And so himselfe, the Church and Empire lose !

Pope.

And doe they find such strainge predictions out
To fill the *Catholikes* with feare and doubt ?
I'le make them knowe that I am fixed fast
On *Peeter*, and shall neuer downe be cast :
My benediction or my malediction
Can raise in state, and ruine with affliction.
The heretiques on *Peeters* faith doe build ;
But I vpon his person am vpheld,

And

And from him vnto me all power is giuen
 To bind and loose, to shutt and open heauen,
 And whilst I keepe the keyes none shall come in
 That in these madd rebellious warrs haue binn.

Emperour.

All you can say, and all you can deuise,
 They vallue not, but vtterly despise.
 The Duke of *Saxon* from our side is gone,
 And with the King of *Sued* conioyn'd as one :
 And why should I from him expect for more,
 Then *Charles* my predecessor did before,
 Who gaue him all and more then I can mention ?
 Yet shortly after, in that great contention
 Twixt him and *Luthers* rebels, he forfooke
 His benefactor, and against him tooke.
 And by these Ciuill warrs what is our gaine ?
 Our people more then millions haue bene flaine ;
Dampeire, Buequoy, and many valient men,
 Whose like wee haue no hope to haue agen :
 Our subiects with great taxes rent and rack'd,
 Our Prouince laied waft, our citties sack'd,
 Our fruitfull feildes vntil'd and vnmanur'd,
 Lofs vpon los, past hope to be recur'd :
 Maides, wiues and widdowes rauish'd and deflowr'd ;
 Our land with spoile and rapine all devour'd ;
 Fire, sword and famine hath these twelve yeares space
 Rag'd all mine Empire o're in euery place :
 Our freindes fall off, our treasury exhausted,
 Our selfe with greife and age decay'd and wasted ;

And

And all the mischeifes that by warr can fall,
 Wee and our people haue endur'd them all ;
 Whilst many thoufands that were wont to giue,
 Now begg or ftarue, or miferably liue ;
 And laft, that moft vnlucky ouerthrowe,
 My trusty *Tillies* lofs, a deadly blowe.
Prague and *Bohemias* kingdom, all is gone ;
 Our townes of *ffranckfurt* and of *Hanow* wone,
Hall, *Haluerftadt* and *Heinft*, with mightie *Mentz* ;
 Our cheife Elector bishopp fled from thence :
 My generalls *Walsteine* and don *Baltazarr*
 Fled to *Polonia* from the rage of warr.
 This makes our foes with victorie to fwell,
 And all is worfe then tounge or pen can tell.

Spaine.

Noe Prince with me in loffes may compare,
 For I haue had more then a double fhare.
 Great damage I haue had in *Asia* ;
 And *Pernambucco* in *America*,
 With places of importance in *Brafeele*,
 The furious force of chance and chaunge doth feele :
 Mine *India* fhippis furpris'd, my fubiefts flaine,
 Wherein confifted halfe the hope of *Spaine* :
 Befides in *Belgia* I haue had mishapp ;
 My towne of *Weazle* taken in a trapp ;
 The *Buffs* a place of great importance loft,
 Long time defended with exceeding coft ;
 And late that vnrecouerable ftroake
 In *Zealand*, where our forces all were broake ;

Sloopes

Sloopes, punts and lighters, seaughty eight confounded,
 Six thousand men tane pris'ners, many wounded ;
 Fower thousand hand granadoes and of brafs
 Fower hundred thirty peices taken was ;
 Eleuen barrells of good mony tane,
 And many hundredes of my souldiers flaine ;
 With store of powder, shott and ammunition,
 All lost in that vnlucky expedition.
 All this the last *September* was atcheiued,
 For which our foes reioyce, our freindes are greiued ;
 Whilst onely *Dunkirke*, man'd with runagadoes,
 Against mine enemies haue made brauadoes.
 They onely haue done thinges of speciall notes,
 Taken some merchants and small fisher boats,
 And now and then a collier, or a katch
 With oyfters, feldome meeteing with their match ;
 For with braue acts their fame abroad is hurl'd,
 As if they had subdu'd and wone the world,
 When euery wiseman knowes well and beleiuies
 Their towne and shippes to be but dens for theiues.
 Haue all my auncestors to fix descents,
 By conquests, wedlocke, and like liggaments,
 Ty'd earledomes, dukedomes, Crowne and Empire fast,
 And is the period of our greatnes past,
 And our declineing now begin to haft,
 Hopeing for westerne monarchie at last ?
Nassaw, Nassaw, you hatefull sonnes and father,
 Curst be your name and house : you, you did gather
 The fearefull rebells into warlike bands,
 Who now doe state it in the *Netherlands* ;

There

There, there you writt *Nill ultra* once againe,
And fet vp Easterne pillars barrs to *Spaine*.

Emperour.

Thus are our danegers, these our greifes related ;
Thus are our minds perplex'd, our harts amated.
If *Rome* have any secreet wisedome hid
Laied vp for euill times, or euer did
Make wicked heretiques feele churches power,
Then, father, now's the time and this the hower.
Remember how two *Frederickes* heretofore
Frighted thy predeceffors ; this may more
Hazzard thy fortunes, vtterly suppress
Thy selfe, the *Roman* church and vs, vnless
By some prime stratagem fetch'd from the deepe
Thou dost thy selfe and freinds from damage keepe.

Pope.

And are our freindes foe fewe and so vntruftie,
And be our foes so many and so lustie ?
One *Innocent* in *Rome*, in former ages,
Hath vs'd three Kings for lacques and for pages ;
And dare they nowe against our likeing make
Both Kings and Ceasars ? then, you furies, wake !
Helpe me to store of pistolls, poysons, kniues,
To fire and powder, manacles and giues.
Bid *Rauillack* and *Clement* hye them hither ;
Let *Guido Faux* and *Garnett* come togeather ;
All those that doe in Pollicy excell,
Sonnes of *Isariott* and *Achittophell*.

Come

Come, ye *Ignatians*, bring ye affaffinates,
 Left handed *Ehuds* that doe rule the fates
 And cutt the threades of Princes liues affunder ;
 These *Roman Sceueloes* shall make men wonder,
 To see these vpstarts all with their partakers,
 In euerie nation slaughtred by massacres.
 I'le raise vp *Suares*, *Parsons*, *Bellarmino*,
 And *Loyalla* their father, and refine
 All humane witt to one pure quintessence,
 Against whose vertue shal be no defence.
 My sonnes therefore at nothinge be dismaied,
 Remember what your father now hath saied ;
 You to *Viena*, you to *Siwill* goe,
 Helpe as you maye to giue the fatall blowe.

FINIS.

1636.

The Fearefull Summer.

[HAZLITT, No. 41 *b*.]

THE
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The Fearefull Summer:

O R,

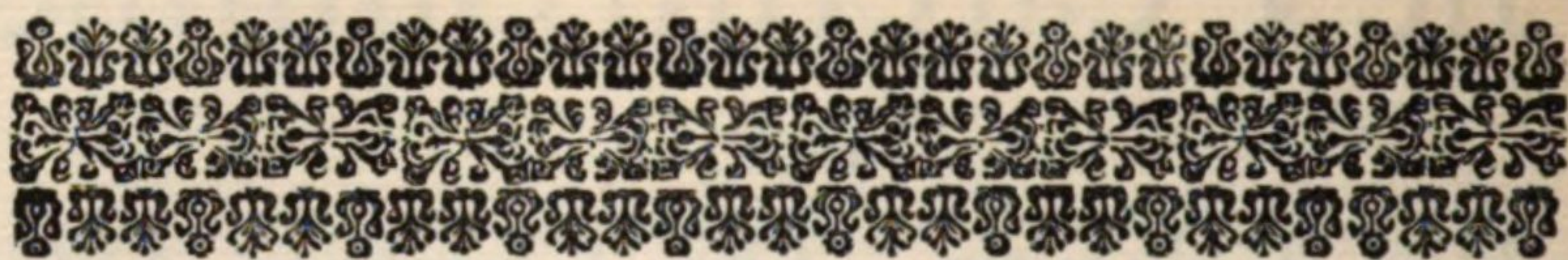
Londons Calamitie, The Countries Discour-
tesie, And both their Miserie.

Printed by Authoritie in *Oxford*, in the last great Infection of the
Plague, 1625. And now reprinted with some Editions,
concerning this present yeere, 1636.

*With some mention of the grievous and afflicted estate of the famous Towne
of New-Castle upon Tine, with some other visited Townes
of this Kingdome.*

By IOHN TAYLOR.





To the truely Generous and Noble
Knight, Sir *Iohn Millissent*, Serjeant-Porter
to the Kings most Excellent
Majestie.

Right worthy Knight, when first this Book I writ
To You, I boldly Dedicated it :
And having now enlarg'd both *Prose* and *Rime*,
To you I offer it the second time.
To whom should I these *sorrowes* recommend,
But unto You, the Cities Noble Friend ?
I know you are much *grieved* with their *griefe*,
And would adventure *Life* for their reliefe :
To you therefore these Lines I Dedicate,
Wherein, their *Sorrowes* partly I relate,
I humbly crave acceptance at your hand :
And rest

Your Servant ever at command,

JOHN TAYLOR.



The Preface.

I*N this lamentable time of generall calamitie, our hainous sinnes provoking Gods just indignation, this heavie Visitation and mortalitie; I being attendant upon the Queenes Majestie at Hampton-Court, and from thence within two miles of Oxford with her Barge (with much grieve and remorse) did see and heare miserable and cold entertainment of many Londoners; which, for their preservation fled and retired themselves from the Citie into the Country. Whence I noted the peoples Charitie, and great amendment, for they had given over one of the seven deadly sinnes, which was Covetousnesse, and in many places were so farre out of love of a Citizens money, that they abhor'd and hated either to touch or receive it; entertaining them with bitter Worme-wood welcome, (which hearbe was in more request amongst many of them, than any of the heavenly Graces or Cardinall Vertues) yet the hearbe of Grace was in much estimation, although the name of it was a document that they had occasion to Rue the Time; I further perceived that they were so farre from beleiving or crediting any man, that they would or durst not trust their owne noses, but were doubtfull, that that sence would conspire with the Plague to murder them, wherefore (like cunning Mariners, or Mole-catchers) they would craftily in their streets and high-ways fetch the wind of any man, although they were over shooes and boots, and sometimes tumbled into a Ditch for their labours. This was the time when a man with a night-Cap at noone, would have frighted a whole Parish out of their wits, when to call for Aqua vitæ (though it had bin but to make a*
A 2 drench

The Preface.

drench for a sicke horse) was enough to have his house shut up. When Lord have mercy upon us, made many of them tremble more than God Refuse, Renounce, Confound, or Damne. When a man travelling in the habit of a Citizen, was a meere Bulbegger; when for a man to say that he came from hell, would yeeld him better welcome without money, than one would give to his owne Father and Mother that came from London. In this time of mans great misery and small mercie, I tooke my Pen in hand, and wrote this ensuing Discourse: I have (as neere as I could) suited it sadly, according to the nature of the subject. And truly, because that the bare and naked truth was so cleare and ample, that I need not to stuffe it out with frivolous fables or fantasticall fictions, with my soule, I thankfully acknowledge Gods great mercy extended towards me (one of the most wretched and wicked) in that so many thousands of better life and conversation, have fallen on my right hand and on my left, and round about me; yet hath his gracious protection been my guard, for the which in my gratitude to my God, and to avoyd the sinne of idlenesse, I have written, what those that can, may reade.

This Book was written by me in Oxford, 1625. and printed there by the Approbation of the Right Worshipfull Master Vice-Chancellor; and now being it was to be reprinted againe, I have annexed unto it (at the latter end) some Additions, and Observations as are correspondent and pertinent to this time of Visitation.

THE



THE
Fearefull Summer:

O R,
Londons Calamitie.



He *Patience* and *long-suffering* of our God,
Keeps close his *Quiver*, and restraines his *Rod*,
And though our crying Crimes to Heav'n doe cry
For vengeance, on accurst Mortality ;
Yea though wee merit mischiefes manifold,
Blest *Mercie* doth the hand of *Iustice* hold.
But when that *Eye* that sees all things most cleare,
Expects our fruits of *Faith*, from yeere, to yeere,
Allows us painefull *Pastors*, who bestow
Great care and toyle, to make us fruitfull grow,
And daily doth in those weake *Vessels* send
The dew of *Heaven*, in hope we will amend ;
Yet (at the last) he doth perceive and see
That we unfruitfull and most barren be,
Which makes on us his indignation frowne,
And (as accursed *Fig-trees*) cut us downe.
Thus mercy (mock'd) plucks justice on our heads,
And grievous *Plagues* our Kingdome over-spreads :
Then let us to our God make quicke returning,
With true contrition, fasting and with mourning :
The Word is God, and *God* hath spoke the Word,
If wee repent hee will put up his Sword.
Hee's griev'd in punishing, *Hee's* slow to Ire,
And *Hee* a sinners death doth not desire.
If our Compunction our Amendment show,
Our purple finnes *Hee'll* make as white as snow.

A 3

If

The Fearefull Summer,

If wee lament, our *G O D* is mercifull,
Our scarlet crimes hee'l make as white as Wooll.
Faire *London* that did late abound in blisse,
And waft our Kingdomes great *Metropolis*,
'Tis *thou* that art dejected, low in state,
Disconsolate, and almost desolate,
The hand of Heav'n (that onely did protect thee)
Thou hast provok'd most justly to correct thee,
And for thy pride of heart and deeds unjust,
Hee layes thy pompe and glory in the dust.
Thou that waft late the Queene of Cities nam'd,
Throughout the world admir'd, renown'd, and fam'd :
Thou that hadst all things at command and will,
To whom all *England* was a hand-maid still ;
For Rayment, Fewell, Fish, Fowle, Beasts, for Food,
For Fruits, for all our Kingdome counted good,
Both neere and farre remote, all did agree
To bring their best of blessings unto *thee*.
Thus in conceit thou seem'dst to rule the *Fates*,
VVhilst *peace* and *plenty* flourish'd in thy Gates,
Could I relieve thy miseries as well,
As part I can thy woes and sorrowes tell,
Then should my Cares be eas'd with thy Reliefe,
And all my study how to end thy grieve.
Thou that wer't late rich, both in friends and wealth,
Magnificent in state, and strong in health,
As chiefeft Mistris of our Countrie priz'd,
Now chiefly in the Country art despis'd.
The name of *London* now both farre and neere,
Strikes all the Townes and Villages with feare ;
And to be thought a *Londoner* is worse,
Than one that breakes a house, or takes a purse.
Hee that will filtch or steale now is the Time,
No Justice dares examine him, his crime ;
Let him but say, that he from *London* came,
So full of Feare and Terrour is that name,
The Constable his charge will soone forsake,
And no man dares his *Mittimus* to make.

Thus

Or, Londons Calamitie.

Thus Citizens plagu'd for the Citie finnes,
Poore entertainment in the Countrie winnes.
Some feare the Citie, and flye thence amaine,
And those are of the Countrie fear'd againe,
Who 'gainst them barre their windowes and their doores,
More than they would 'gainst *Turkes*, or *Iewes*, or *Moores*,
I thinke if very *Spaniards* had come there,
Their well-come had been better, and their cheare.
Whilst Hay-cock-lodging, with hard slender fare,
Welcome like dogges unto a Church they are,
Feare makes them with the Anabaptists joyne,
For if an Hostesse doe receive their coyne,
She in a dish of water, or a paile,
Will new baptize it, lest it something aile.
Thus many a Citizen well stor'd with Gold,
Is glad to lye upon his mother *mold*,
His bed the map of his mortalitie,
His curtaines Clouds, and Heav'n his Canopie.
The ruffet Plow-Swaine, and the Leathern Hinde,
Through feare is growne unmannerly, unkinde :
And in his house (to harbour) hee'l preferre
An Infidell before a *Londoner* :
And thus much friendship *Londoners* did win,
The Devill himselfe had better welcome bin :
Those that with travell were tir'd, faint, and dry,
For want of drinke, might starve, and choke, and dye :
For why the hob-nail'd Boores, inhumane Blocks,
Uncharitable Hounds, hearts hard as Rocks,
Did suffer people in the field to sinke,
Rather than give, or sell a draught of drinke.
Milke-maides and Farmers wives are growne so nice,
They thinke a Citizen a Cockatrice,
And Countrie Dames are wax'd so coy and briske,
They shun him as they'l shun a Basiliske :
For every one the sight of him will flye,
All fearing he would kill them with his eye.
Ah wofull *London*, I thy grieve bewaile,
And if my sighs and prayers may but prevaile ;

A 4

I hum-

The Fearefull Summer,

I humbly beg of God that hee'l bee pleas'd,
In *Iesus Christ* his wrath may be appeas'd,
With-holding his dread judgements from above,
And once more graspe thee in his armes of love.
In mercie all our wickednesse remit,
For who can give thee thanks within the pit?
Strange was the change in lesse than three months space,
In joy, in woe, in grace, and in disgrace:
A healthfull *April*, a diseased *June*,
And dangerous *Iuly*, brings all out of tune.
That Citie whose rare objects pleas'd the eyes
With much content and more varieties,
She that was late delightfull to the eares,
With melody Harmonious, like the *Spheares*:
Shee that had all things that might please the *scent*,
And all she *felt*, did give her *touch* content,
Her Cinque Port *scences*, richly fed and cloy'd
With blessings bountifull, which shee enjoy'd.
Now three months change hath fill'd it full of feare,
As if no Solace ever had beene there.
What doe the eyes see there but grieved sights
Of sicke, oppressed, and distressed wights?
Houses shut up, some dying, and some dead,
Some (all amazed) flying, and some fled.
Streets thinly man'd with wretches every day,
Which have no power to flee, or meanes to stay,
In some whole street (perhaps) a Shop or twaine
Stands open, for small takings, and lesse gaine.
And every closed window, doore and stall,
Makes each day seeme a solemne Festivall.
Dead Coarces carried, and recarried still,
Whilst fiftie Corpces scarce one grave doth fill.
With *Lord have mercie upon us* on the doore,
Which (though the words be good) doth grieve men fore.
And o're the doore-posts fix'd a *Crosse* of red,
Betokening that there *Death* some blood hath shed.
Some with *Gods markes* or *Tokens* doe espie,
Those *Markes* or *Tokens*, shew them they must die.

Some

Or, Londons Calamitie.

Some with their Carbuncles, and Sores new burst,
Are fed with hope they have escap'd the worst :
Thus passeth all the weeke, till *Thursdayes Bill*
Shewes us what thousands Death that weeke did kill.
That fatall *Bill*, doth like a Razor cut
The dead, the living in a maze doth put,
And he that hath a Christian heart, I know,
Is griev'd, and wounded with the deadly blow.
These are the objects of the *Eye*, now heare
And marke the mournfull Musicke of the *Eare* ;
There doe the brazen Iron tongu'd loud Bells,
(Deaths clamorous Musicke) ring continuall knells,
Some loftie in their notes, some sadly towling,
Whil'st fatall Dogges made a most dismall howling.
Some franticke raving, some with anguish crying,
Some singing, praying, groaning, and some dying,
The healthfull grieving, and the sickly groaning.
All in a mournfull diapason moaning.
Here, Parents for their Childrens losse lament ;
There, Children grieve for Parents life that's spent :
Husbands deplore their loving Wives decease :
Wives for their Husbands weepe remedlesse :
The Brother for his Brother, friend for friend,
Doe each for other mutuall sorrowes spend.
Here, Sister mournes for Sister, Kin for Kin,
As one grieve ends, another doth begin :
There one lyes languishing with slender fare,
Small comfort, lesse attendance, and least care,
With none but Death and hee to tug together,
Untill his Corps and Soule part each from either.
In one house one, or two, or three doth fall,
And in another Death playes sweepe-stake all.
Thus universall sorrowfull complaining,
Is all the Musicke now in *London* raigning,
Thus is her comfort sad Calamitie,
And all her *Melodie* is *Maladie*.
These are the objects of the *Eyes* and *Eares*,
Most wofull sights, and sounds of griefes and feares.

B

The

The Fearefull Summer,

The curious *taste* that whilome did delight,
With cost and care to please the Appetite ;
What she was wont to hate, she doth adore,
And what's high priz'd, she held despis'd before ;
The drugs, the drenches, and untoothsome drinckes,
Feare gives a sweetnesse to all severall stinckes ;
And for supposed *Antidotes*, each Palate
Of most contagious weeds will make a Sallate,
And any of the simplest Mountebankes,
May cheat them (as they will) of coyne and thankes,
With scraped poud^{er} of a shooing horne,
Which they'l beleeve is of an *Unicorne* :
Angelicaes, distastfull root is gnaw'd,
And *Hearbe of grace* most Ruefully is chaw'd ;
Garlicke offendeth neither *taste* nor *smell*,
Feare and *opinion* makes it rellish well ;
Whilst *Beazer* stone, and mightie *Mithridate*,
To all degrees is great in estimate :
And *Triacles* power is wondrously exprest,
And *Dragon water* in most high request.
These 'gainst the *Plague* are good preservatives,
But the best Cordiall is t'amend our lives :
Sinn's the maine cause, and we must first begin
To cease our griefes, by ceasing of our sinne.
I doe beleeve that God hath given in store
Good Medicines to cure, or ease each Sore ;
But first remove the cause of the disease,
And then (no doubt but) the effect will cease :
Our sinne's the cause, remove our finnes from hence,
And God will soone remove the Pestilence :
Then every med'cine (to our consolation)
Shall have his power, his force, his operation ;
And till that time, experiments are not
But Paper walls against a Canon shot.
On many a post I see *Quacke-salvers* Bills
Like *Fencers* Challenges, to shew their skills ;
As if they were such *Masters of defence*,
That they dare combat with the *Pestilence*,

Meet

Or, Londons Calamitie.

Meet with the Plague in any deadly fray,
And bragge to beare the victory away ;
But if their Patients patiently beleeeve them,
They'l cure them (without faile) of what they give them ;
What though ten thousands by their drenches perish,
They made them purposely themselves to cherish :
Their Art is a meere Artlesse kinde of lying,
To picke their living out of others dying.
This sharpe invective no way seemes to touch
The learn'd *Physician*, whom I honour much,
The *Paracelsians* and the *Galennists*,
The *Philosophicall* grave *Herbalists* :
These I admire and revereuce, for in those
God doth Dame *Natures* secrets fast inclose,
Which they distribute as occasion serve
Health to reserve, and health decay'd conserve :
'Tis 'gainst such *Rat-catchers* I bend my pen,
Which doe mechanically murther men,
Whose promises of cure (like lying knaves)
Doth begger men, or send them to their graves.
Now *London*, for thy sence of *feeling* next,
Thou in thy *feeling* chiefly art perplext ;
Thy heart *feeles* sorrow, and thy body anguish,
Thou in thy *feeling* feel'st thy force to languish,
Thou *feel'st* much woe, and much calamitie,
And many millions feele thy misery ;
Thou *feel'st* the fearefull *Plague*, the *Flix*, and *Fever*,
Which many a soule doth from the body sever :
And I beseech *God* for our *Saviours* merit,
To let thee *feeles* the *Comfort* of the *Spirit*.
Last for the solace of the *smell* or *scent* ;
Some in contagious roomes are closely pent,
Whereas corrupted aire they take, and give
Till time ends, or lends liberty to live.
One with a piece of tasseld well *tarr'd Rope*,
Doth with that Nose-gay keepe himsele in hope :
Another doth a wispe of *Wormewood* pull,
And with great judgement crams his nostrils full :

B 2

A

The Fearefull Summer,

A third takes off his socks from's sweating feet,
And makes them his perfume alongst the street :
A fourth hath got a pownc'd Pommander Box,
With worme-wood juice, or sweating of a Fox,
Rue steep'd in vineger, they hold it good
To cheere the fences, and preserve the blood.
Whil'st *Billets* Bonfire-like, and *Faggots* drie
Are burnt i'th streetes, the Aire to purifie.
Thou great *Almightie*, give them time and space,
And purifie them with thy heavenly *Grace*,
Make their repentance Incense, whose sweet favour
May mount unto thy Throne, and gaine thy favour.
Thus every fence, that should the heart delight,
Are Ministers, and Organs to affright.
The Citizens doe from the Citie runne.
The Countries feares, the Citizens doe shunne :
Both feare the *Plague*, but neither feares one jot
The evill wayes which hath the *Plague* begot.
This is the way this Sicknesse to prevent,
Feare to offend, more than the punishment.
All Trades are dead, or almost out of breath,
But such as live by sicknesse or by death :
The Mercers, Grocers, Silk-men, Gold-smiths, Drapers,
Are out of Season, like noone-burning Tapers :
All functions faile almost, through want of buyers,
And every Art and Mystery turne *Dyers* :
The very *Water-men* give over plying,
Their rowing Trade doth faile, they fall to *dying*.
Some men there are, that rise by others falls,
Propheticke Augurists in Urinals,
Those are right Water-men, and rowe so well,
They either land their *Fares* in Heav'n or Hell.
I never knew them yet, to make a stay
And land at Purgatorie, by the way :
The reason very plainly doth appeare,
Their Patients feele their Purgatorie here.
But this much (Reader) you must understand,
They commonly are paid before they land.

Next

Or, Londons Calamitie.

Next unto him th' *Apothecary* thrives
By *Phyficke Bills*, and his *Preservatives* :
Worme-eaten *Sextons*, mightie gaines doe winne,
And nastie *Grave-makers* great commings in :
And *Coffin-makers* are well paid their rent,
For many a wofull wooden tenement ;
For which the *Trunke-makers* in *Pauls Church-yard*,
A large Revenue this sad yeere have shar'd,
Their living Customers for Trunkes were fled,
They now made Chests or Coffins for the dead.
The *Searchers* of each *corps* good gainers be,
The *Bearers* have a profitable fee,
And last, the *Dog-killers* great gaines abounds,
For braining brawling Curres, and foisting hounds.
These are the *Grave Trades*, that doe get and save,
Whose gravitie brings many to their *grave*.
Thus grieved *London*, fill'd with moanes and groanes,
Is like a *Golgotha* of dead mens bones :
The field where Death his bloody fray doth fight,
And kil'd a thousand in a day and night.
Fair houses, that were late exceeding deare,
At fiftie or an hundred pounds a yeere,
The Landlords are so pittifull of late,
They'l let them at a quarter of the rate.
So hee that is a mightie moneyed man,
Let him but thither make what haste hee can,
Let him disburse his Gold and Silver heape,
And purchase *London*, 'tis exceeding cheape ;
But if he tarry but one three months more,
I hope 'twill be as deare as 'twas before.
A Countrie Cottage, that but lately went
At foure markes, or at three pounds yeerely rent ;
A Citizen, whose meere necessitie
Doth force him now into the Countrie flie,
Is glad to hire two Chambers of a Carter,
And pray and pay with thanks five pounds a quarter.
Then here's the alteration of this yeere,
The Cities cheapnesse makes the Countrie deare.

B 3

Besides

The Fearefull Summer,

Besides, another mischiefe is, I see
A man dares not be sicke although he be :
Let him complaine but of the *Stone* or *Gout*,
The Plague hath strooke him, presently they doubt :
My selfe hath beene perplexed now and then,
With the wind-Collicke, yeeres above thrice ten,
Which in the Country I durst not repeat,
Although my pangs and gripes and paines were great :
For to be sicke of any kind of grieve,
Would make a man worse welcome than a thiefe ;
To be drunke sicke, which er'st did credit winne,
VVas fear'd infectious, and held worse than sinne.
This made me, and a many more beside,
Their griefes to smother, and their paines to hide,
To tell a merry tale with visage glad,
VVhen as the Collicke almost made me mad.
Thus meere dissembling, many practis'd then,
And mid'st of paine, seem'd pleasant amongst men,
For why, the smallest sigh or groane, or shrieke,
VVould make a man his meat and lodging seeke.
This was the wretched *Londoners* hard case,
Most hardly welcome into any place ;
VVhilst Country people, wherefo'ere they went,
VVould stop their noses to avoid their sent,
VVhen as the case did oft most plaine appeare,
'Twas only they themselves that stunke with feare.
Nature was dead (or from the Country runne)
A *Father* durst not entertaine his *Sonne*,
The *Mother* sees her *Daughter*, and doth feare her,
Commands her on her blessing not come neere her.
Affinitie, nor any kinde of Kinne,
Or ancient friendship could true welcome winne ;
The Children scarcely would their Parents know,
Or (did if they) but slender duty shew :
Thus *feare* made *Nature* most unnaturall,
Duty undutifull, or very small,
No friendship, or else cold and miserable,
And generally all uncharitable.

Nor

Or, Londons Calamitie.

Nor *London* Letters little better sped,
They would not be receiv'd (much lesse be read)
But cast into the fire and burnt with speed,
As if they had been *Hereticks* indeed.
And late I saw upon a Sabbath day,
Some Citizens at Church prepar'd to pray,
But (as they had been excommunicate)
The good Church-wardens thrust them out the gate.
Another Country vertue Ile repeat,
The peoples charitie was growne so great,
That whatsoever *Londoner* did dye,
In Church or Church-yard should not buried lye.
Thus were they scorn'd, despised, banished,
Excluded from the Church, alive, and dead,
Alive, their bodies could no harbour have,
And dead, not be allow'd a Christian *Grave*:
Thus was the Countries kindnesse cold, and small,
No house, no Church, no Christian buriall.
Oh thou that on the winged Winds dost sit,
And seest our misery, remedy it,
Although we have deserv'd thy vengeance hot,
Yet in thy fury (Lord) consume us not:
But in thy mercies sheath thy slaying Sword,
Deliver us according to thy Word:
Shut up thy Quiver, stay thy angry Rod,
That all the World may know thou art our God,
Oh open wide the Gate of thy Compassion,
Affure our Soules that thou art our Salvation:
Then all our thoughts, and words, and works, we'l frame
To magnifie thy great and glorious Name.
The wayes of God are intricate, no doubt
Unsearchable, and passe mans finding out,
He at his pleasure worketh won'drous things,
And in his hand doth hold the hearts of Kings,
And for the love which to our King he beares,
By sicknesse he our sinfull Country cleares,
That he may be a Patron, and a Guide,
Unto a people purg'd and purifi'd.

This

The Fearefull Summer,

This by a president is manifest ;
When famous late *Elizabeth* deceast,
Before our gracious *James* put on the Crowne,
Gods hand did cut superfluous branches downe,
Not that they then that were of life bereft,
Were greater finners than the number left :
But that the *Plague* should then the Kingdome cleare,
The good to comfort, and the bad to feare :
That as a good King, God did us assure,
So hee should have a Nation purg'd and pure.
And as *Elizabeth* when she went hence,
Was wayted on, as did befeeme a Prince :
Of all degrees to tend her Majestie,
Neere fortie thousand in that yeere did dye,
That as shee was belov'd of high and low,
So at her death, their deaths their loves did show ;
Whereby the world did note *Elizabeth*,
Was lovingly attended after death.
So mightie *James* (the worlds admired mirour)
True faiths defending friend, sterne Foe to Errour,
VVhen he Great Britaines glorious Crowne did leave,
A Crowne of endlesse glory to receive,
Then presently in lesse than eight months space,
Full eighty thousand follow him apace.
And now that Royall *James* intombed lyes,
And that our gracious *Charles* his roome supplies,
As Heav'n did for his Father formerly,
A sinfull Nation cleanse and purifie :
So God, for him these things to passe doth bring,
And mends the subjects for so good a King.
Upon whose Throne may peace and plenty rest,
And he and his Eternally be blest.

Now

Or, Londons Calamitie.

NOW for a Conclusion in Prose, I must have one touch more at the uncharitablenesse and ingratitude of those beastly, barbarous, cruell Countrie *Canibals*, whom neither the intreatie of the healthy, or misery of the sick could move to any sparke of humanity, or Christian compassion; their ingratitude being such, that although the Citie of *London* hath continually extended her bounty towards the Countries in generall and particular necessities: for repairing their Churches, Bridges, and High-wayes, for their wrackes by Sea, for their losses by fire, for their inundations by water, for many Free-Schooles, Almes-houses, and other workes of pietie and charity, most largely and abundantly expressed, and most apparantly knowne unto them; yet notwithstanding all these and much more than I can re-collect, these Grunting *Girigashites*, these Hog-rubbing *Gadarens*, suffers the distressed sonnes and daughters of this famous fostering Citie to languish, pine, starve and dye in their streets, fields, ditches and high-wayes, giving or allowing them no reliefe whilest they lived, or burials being dead; whose lives (in many places) might have been saved, with the harbours and entertainment which the currish *Nabals* did afford their Swine.

They have their excuses, and lay the fault of their hard-heartednesse upon the strict command from the Justices and Magistrates; alas, a staffe is quickly found to beat a dogge: for let it be granted, that the Justices and men of Authoritie did command and counsell them to be wary and carefull, yet I am sure that neither God or any Christian or good Magistrate did ever command or exhort them to be cruell, unmercifull, unthankfull, barbarous, inhumane, or uncharitable: for if there were or are any, either Justice or other of that hellish and hoggish disposition, let him or them expect to howle with *Dives*, for being so uncompassionate.

What have you been but murtherers of your Christian brethren and sisters? for the rule of charitie, faith, that whosoever he or they be, that may relieve or helpe the necessities of others, and doth reject or neglect it, by which meanes those

C

that

The Fearefull Summer,

that are in want doe perish, that they are murtherers ; and as many of our Countrie Innes & Ale-houses have unchang'd their signes because they will give no harbour (upon any condition) to neither whole or sicke, so without Repentance and Gods great mercie, some of them must expect to hang in Hell for their inhospitable want of pittie.

What madnesse did possesse you ? did you thinke that none but Citizens were marked for death, that onely a blacke or ciuill suit of apparell, with a Ruffe-band, was onely the Plagues liverie ? No, you shall finde it other-ways : for a Ruffet Coat or a sheepe-skin cover, is no Armour of prooffe against Gods Arrowes ; though you shut up and baracado your doores and windowes, as hard as your hearts and heads were Ram'd against your distressed brethren, yet death will finde you, and leave you to judgement.

The Booke of God doth yeeld us many presidents and examples, that we are to be carefull to preserve life : it is madnesse to stand wilfully under a falling house, or to sleepe whilst the water over-flow us, to runne desperately into the fire : or not avoid a shot, or a stroke of a Sword : It is lawfull to avoid famine, to shun the Leper, the great or small Pox, and many other diseases : for if Physicke be good to restore health, it is wisdom to preserve health to prevent Physicke. The skilfull Mariner in a dangerous storme or tempest, will make the best haste hee can into a safe haven or a good harbour. I am commanded to love my Neighbour, and to be carefull to helpe him in the preservation of his life, and therefore I must be respectfull of mine owne.

Our Saviour *Christ* (although hee was God omnipotent) whose becke, or the least of his commands could have consumed *Herod*, and crushed him and his Tyranny to nothing, yet did he please not to use the power and strength of his Godhead, but (for our instruction & example) shewing the weaknesse and imbecillitie of his humanitie, he fled from *Herod* into *Ægypt*.

By this which hath been written, it is apparent, that it is lawfull for any man to absent himselfe (if his calling will permit the same) from manifest and approaching danger of his life : *Beasts*, *Fowles* and *Fishes*, will shunne their destruction,
Wormes

Or, Londons Calamitie.

Wormes and contemptible vermine (as *lice* and *fleas*) will crawle, creepe, and skip, to save themselves from death, therefore man that hath Being, Life, Sence, Reason, and hope of Immortalitie, may lawfully seeke his owne preservation. But if there be any that have, out of a slavish or unchristian-like feare, fled or runne away from this famous Citie in this lamentable visitation; I meane such as left neither prayer nor purse to relieve those that under-went the grievous burthens of sickness and calamitie; such as trusted more in the Country aide, than in heavenly providence, such as imagined that their safety was by their own care and industry, not remembering that their finnes and transgressions have helped to pull downe Gods wrath upon their afflicted brethren and sisters; I say, if any such there be, that attribute their preservation to their owne discreet carriage, giving the praise to the meanes, not much minding the All-sufficient cause and Giver of the meanes: If any such have fallen into the uncourteous pawes of the sordid Rusticks, or Clownish *Coridons*, let them know that Gods blessings are worth thankses, and that they were justly plagued for their unthankfulnesse.

As some have beene too swift and fearefull in flying, so, many have beene too slow and adventurous in staying, depending too much upon a common and desperate opinion, that their times are fixed, that their dayes are numbred, and that their lives are limited: so that till God hath appointed they shall not dye, and that it lyes not in them, or any power of man to lengthen life: All these Assertions are true, and I must needs grant unto them. But for as much as God is the Landlord of life, and puts it (as his Tenants) in our fraile Tenements; although the Land-Lord knowes when the Tenant shall depart; yet we are ignorant, and know neither when, where, nor how: therefore, though there be no flying from death when God hath appointed it, so wee, not knowing the time when we shall dye must seeke to preserve life, by shunning perils and dangers of death: let us make much of life whilst we have it, for we doe not know how long we shall keep it; and let us have a care to live well, and then, I am sure, we are out of feare to dye well.

The Fearefull Summer,

Being it is both naturall, lawfull, and commendable, to avoid all these dangers aforesaid, I hold it much reason to shun the place or person infected with the Plague or Pestilence. But here may arise an objection, for Master *Mulligrubs*, Mistris *Fump*, Goodman *Beetle* the Constable, Gaffer *Log* the Hedgborough, and *Blocke* the Tythingman will say, that they did but seeke their owne safeties and preservations in not entertaining the *Londoners*, for they were ignorant, and did not know who were in health or cleare, and who were infectious; in which regard, they thought it the surest course to relieve none at all: this is partly answered before, for no man doth or can taxe them for being wary and carefull, but for their uncharitableness, and unchristian-like dealing, both to the quick and dead: for the Town of *Henden* in *Middlesex*, seven miles from *London* was a good Country president, had the rest had grace to follow it; for they relieved the sicke, they buried the dead in Christian buriall, and they (being but a small Village) did charitably collect eight pounds at the least, which they sent to relieve the poore of Saint *Andrewes* in *Holborne*, besides they allowed good weekely wages to two men, to attend and bury such as dyed; and though they are no Pharises, to proclaime their owne charitie, yet I could not over-slip their deserved commendations. In many other places there hath beene much goodnesse and Christian love exprest, for the which (no doubt) but there is more than an earthly reward in store: For I taxe not all Townes and Villages, though I thinke most of them doe harbor some in the shapes of men, with the minds of Monsters.

A man sicke of an Ague, lying on the ground at *Maidenhead* in *Barkeshire*, with his fit violently on him, had stones cast at him by two men of the Towe (whom I could name) and when they could not cause him to rise, one of them tooke a Hitchet, or long Boat-hooke, and hitch'd in the sicke mans Breeches, drawing him backward, with his face groveling on the ground, drawing him so under the Bridge in a dry place, where he lay till his fit was gone, and having lost a new Hat, went his way.

One was cast dead into the Thames at *Stanes*, and drawne with a Boat and a rope downe some part of the River, and dragged to shore and indiched.

One

Or, Londons Calamitie.

One at *Richmond* was drawne naked in the night by his own Wife and Boy, and cast into the Thames, where the next day the corps was found.

One at *Stanes* carried his dead Wife on his back in a Coffin, and faine to be Bearer, Priest, Clark, Sexton, and Grave-maker himfelfe: thefe and many more I could fpeake upon knowledge, and fhould I write all that I am truly informed of, my Booke would out-fwell the limits of a Pamphlet; let it fuffice, that God hath not forgotten to be gracious and mercifull; our fickneffe he hath turned to health, our mourning into joy, and our defolations into full and wholfome habitations: and though the Countrie in many places doth begin to fhare in this Contagion, let them not doubt, but they fhall finde the Citie more charitable and hofpitable than they deferve or can expect. And fo God in mercie turne his fierce wrath both from them and us.

Were it not that the mercies of God were infinite and unmeafurable, then were all the Race of man-kind moft wretched and miserable: And if we that doe inhabit in this Kingdome of Great *Britaine* did but confider the innumerable Bleffings daily fhowered upon us, and our owne unworthineffe of any of the leaft of them, as alfo our unfufferable impieties, wee muft and fhould confefse, that it is onely the Almightyes mercie that we are not all confumed, and that he hath not dealt with any Nation fo mercifully and bountifully as hee hath with us.

Therefore to incite and move us to obedience and thankfullneffe for fo many and mightie benefits, confider (good Reader) thefe following lines concerning fome former Vifitations, with fomething worthy of note, touching the time prefent.

In the yeere 1407. the 7. or 8. of King *Henry* the 4. there was fuch a mortalitie with the Plague, that in the fpace of twelve months there dyed in *London* above 30000. people, and then the Citie was not halfe fo great and populous as now it is.

In the 3. yeere of the Reigne of King *Edward* the 6. there was a fearefull Plague in *London*, which fweept away many thoufands.

The Fearefull Summer,

Anno 1563. the 5. yeere of Queene *Elizabeths* Reigne, there dyed in *London* of the Plague and other diseases, 20372.

In the yeere 1603. the first of King *James*, there dyed that yeere in *London* of all diseases, 38244. whereof of the Plague, 30578.

In the yeere 1625. the first yeere of our blessed and gracious King *Charles*, there dyed in *London* and the Liberties, 63000. and one person, whereof of the Plague 41313.

In this briefe Repetition wee may take into humble and thankfull consideration the favourable and fatherly warnings that God gives us (as it were but shaking the Rod over us) when our iniquities deserves the Sword to kill and confound us: for there hath dyed of the Plague from the 7. of *April* to the 28. of *Iuly* in the Citie of *London*, the Liberties, with the 7. out-Parishes, namely, the great and populous Citie of *Westminster*, (wherein as yet there hath not dyed one) with *Lambeth*, *Newington*, *Redriffe*, *Islington*, *Stepney*, and *Hackney*, 1076. and onely 40. of the said number hath dyed within the Walls of *London*.

It was noted that in the beginning of the infection, 1625. that the Citizens of *London* did forsake the Citie, and went into the Countrie (unbidden) when there dyed 80. or a 100. a weeke, but after the sicknesse did rise to 5205. *August* 18. and that in *September* it abated to 1500. or about 1000. they came home againe faster by halfe than they went out, so that those that fled for feare at the death of 100. were glad and feareleffe when there dyed 1500. But the Proverbe sayes, *Home is homely, &c.*

We that doe abide here in *London* and the Liberties, doe not onely enjoy (by the favour of God) the free benefits of food for soule and body; but also (in a good houre be it spoken) our streets and Churches are full of people daily, and by the honourable care and vigilancie of the Lord Maior, with his Worshipfull and Grave Brethren, such order is taken, that no person in any infected house is permitted to stirre abroad, to the endangering of Citie or Country; and we are of the minds here, that *London* is one of the wholsomeft and healthfullest places in *England*: for with grieve let us consider the heavie

Vifitation

Or, Londons Calamitie.

Vifitation of the Town of *New-Castle*, where there hath dyed 120. in the fpace of 24. houres : As alfo the calamitie of *Feverfham* in *Kent*, with *Gravefend*, and many other Townes and Villages in this Kingdome ; but (God be praifed) it is well ceafed, efpecially at *Gravefend*, for to my knowledge there dyed not one there from the 12. of *Iuly* laft to the 20.

And furely, there is not any that beares a Chriftian minde, or hath confcience or difcretion, that will prefume to run out from any infected houfe or perfon, to carry danger with him from thence, into any place wherefoever.

Our finnes are as great and greater than the tranfgreffions of *Juda*, yet God ftrooke that little Kingdome (being not fo big as 12. of our Shires) with fuch a fearefull Plague, that in the fhort fpace of three dayes there dyed 70000. in the Reigne of King *David*. Therefore as it is in the 1 *King*. 8. and 38. Let us learne to know the Plague of our owne hearts, and humbly ftretch forth our hands in Gods Houfe, and then no doubt but when we make confcience of our wayes, repent for

finnes paff, avoid finnes prefent, and prevent finnes to
come, God will ceafe to punifh, and the
Plague will be taken from us.

(* *)

FINIS.

1637.

The Carriers Cofmographie.

[HAZLITT, No. 58.]

1047

The Carriers' Colonization

Wm. H. Hall

THE
Carriers Cofmographie.
or
A Briefe Relation,
of
The Innes, Ordinaries, Hosteries,
and other lodgings in, and neere London, where
the Carriers, Waggon, Foote-poſts and
Higglers, doe uſually come, from any parts,
townes, ſhires and countries, of the Kingdomes
of England, Principality of Wales, as alſo from
the Kingdomes of Scotland and
Ireland.

With nomination of what daies of
the weeke they doe come to London, and on
what daies they returne, whereby all ſorts of
people may finde direction how to receiue,
or ſend, goods or letters, unto ſuch places
as their occaſions may require.

As alſo,
Where the Ships, Hoighs, Barkes,
Tiltboats, Barges and wherries, doe uſually attend
to Carry Paſſengers, and Goods to the coaſt
Townes of England, Scotland, Ireland, or the
Netherlands; and where the Barges and
Boats are ordinarily to bee had
that goe up the River of
Thames weſtward
from London.

By Iohn Taylor.

London Printed by A. G. 1637.

THE
CARRIERS COLLEGE
A Brief History

The first Carrier College was founded in 1882 by the late Mr. J. H. Carrington, who was then the President of the United States. It was the first of its kind in the world, and it was the first to give a degree in the science of the carrier.

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To all
Whom it may concerne, with my
kinde remembrance to the Posts, Carriers,
Waggoners and Higglers.

I*F any man or woman whomsoever hath either occasion or patience to Read this following description, it is no doubt but they shall find full satisfaction forasmuch as they laid out for the booke, if not, it is against my will, and my good intentions are lost and frustrate. I wrote it for three Causes, first for a generall and necessary good use for the whole Common-wealth, secondly to expresse my gratefull duty to all those who have honestly paid me my mony which they owed me for my Bookes of the collection of Tavernes, in London and Westminster, and tenne shires or Counties next round about London, and I doe also thanke all such as doe purpose to pay me heereafter: thirdly, (for the third sort) that can pay me and will not; I write this as a document: I am well pleased to leave them to the hangmans tuition (as being past any other mans mending) for I would have them to know, that I am sensible of the too much losse that I doe suffer by their pride or cousenage, their number being so many, and my charge so great, which I paid for paper and printing of those bookes, that the base dealing of those sharks is Insupportable; But the tedious Toyle that I had in this Collection, and the harsh and unsavoury answers that I was faine to take patiently, from Hostlers, Carriers, and Porters, may move any man that thinks himselfe mortall to pittie me.*

A 2

In

A direction

In some places I was suspected for a proiector, or one that had devised some tricke to bring the Carriers under some new taxation; and sometimes I was held to have been a man taker, a Serieant or baylife to arrest or attach mens good or beasts; indeed I was scarce taken for an honest man amongst the most of them: all which suppositions I was enforced oftentimes to wash away, with two or three Iugges of Beere, at most of the Innes I came to; In some Innes or Hosteries, I could get no certaine Intelligence, so that I did take Instructions at the next Inne unto it, which I did oftentimes take upon trust though I doubted it was indirect and imperfect,

Had the Carriers hostlers and others knowne my harmeleffe and honest intendments, I doe thinke this following relation, had beene more large and usefull, but if there be any thing left out in this first Impression, it shall be with diligence inserted hereafter, when the Carriers and I shall bee more familiarly acquainted, and they, with the hostlers, shall be pleased in their ingenerosity, to afford me more Ample directions. In the meane space, I hope I shall give none of my Readers cause to curse the Carrier that brought me to towne.

Some may obiekt that the Carriers doe often change and shift from one Inne or lodging to another, whereby this following direction may be heereafter untrue, to them I answer, that I am not bound to binde them, or to stay them in any place, but if they doe remove, they may be enquired for at the place which they have left or forsaken, and it is an easie matter to finde them by the learned intelligence of some other Carrier, an hostler, or an understanding Porter.

Others may obiekt and say that I have not named all the townes and places that Carriers doe goe unto in England and Wales: To whom I yeeld, but yet I answer, that if a Carrier of Yorke hath a letter or goods to deliver at any towne in his way thither, he serves the turne well enough, and there are carriers and messengers from Yorke to carry such goods and letters as are to be past any waies north, broad and wide as farre or further than Barwicke: so he that sends to Lancaster, may from thence have what he sends conveyd to Kendall, or Cockermouth, and what a man sends to Hereford may from thence be passed to Saint Davids in Wales, the Worster carriers can convey

to the Reader.

vey any thing as farre as Carmarthen, and those that goe to Chester may send to Carnarvan : the carriers or posts that goe to Exeter may send daily to Plimouth, or to the Mount in Cornewall, Maxfield, Chipnam, Hungerford, Newberry : and all those Townes betweene London and Bristow, the Bristow carriers doe carry letters unto them, so likewise all the townes and places are served, which are betwixt London and Lincolne, or Boston, Yarmouth, Oxford, Cambridge, Walsingham, Dover, Rye or any places of the Kings Dominions with safe and true carriage of goods and letters ; as by this little bookes directions may be perceived. Besides, if a man at Constantinople or some other remote part or Region shall chance to send a letter to his parents, master, or friends that dwell at Nottingham, Derby, Shrewsbury, Exeter, or any other towne in England ; then this booke will give instructions where the Carriers doe lodge that may convey the said letter, which could not easily be done without it : for there are not many that by hart or memory can tell suddenly where and when every carrier is to be found. I have (for the ease of the Reader & the speedier finding out of every townes name, to which any one would send, or from whence they would receive, set them downe by way of Alphabet ; and thus Reader if thou beest pleased, I am satisfied, if thou beest contented, I am paid, if thou beest angry, I care not for it.

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A



He Carriers of Saint *Albanes* doe come every friday to the signe of the Peacocke in Aldersgate street, on which daies also commeth a coach from Saint *Albanes* to the bell in the same street, the like coach is also there for the Carriage of passengers every tuesday.

The Carriers of *Abington* doe lodge at the George in bredstreet, they do come on wednesdaies and goe away on thursdaies.

The Carriers of *Aylsbury*, in *Buckinghamshire*, doe lodge at the George neere Holborne bridge, and at the swan in the strand, and at the Angel behinde Saint Clements church, and at the bell in holborne, they are at one of these places every other day.

The Carriers of *Ashur* doe lodge at the castle in great woodstreet, they are to bee found there on thursdaies, fridaies and Saturdaies.

B

The Carriers of *Blanvile* in *Dorcetshire*, doe lodge at the chequer neere Charing crosse, they doe come thither every second thursday, also there commeth carriers from *Blandfourd*, to the signe of the Rose neere Holbourne bridge.

The Carriers of *Brayntree*, and *Bocking* in *Essex* doe lodge at the signe of the Tabbard in Gracious street, (neere the conduit) they doe come on thursdaies and goe away on fridaies.

The Carriers of *Bathe* doe lodge at the three cups in breadstreet they come on fridaies and goe on saturdaies.

The

A speedy way

The Carriers of *Bristow* doe lodge at the three Cups in bredstreet, and likewise from *Bristow* on Thursdaies a Carrier which lodgeth at the swan neere to holborne bridge,

The Carriers of *Brewton* in Dorcetsshire doe lodge at the Rose neere holborne bridge, they come on thursdaies and goe away on frydaies.

The Carriers from divers parts of *Buckinghamshire* and *Bedfordshire*, are almost every day to bee had at the signe of the Saracens head without Newgate.

The Carriers of *Broomsbury*, doe lodge at the signe of the Maidenhead in Cat-eatonstreet, neere the guildhall in London, they come on thursdaies and goe away on fridaies.

The Carriers of *Bingham*, in *Nottinghamshire*, doe lodge at the blacke bull in smithfield, they come on fridaies.

The Carriers of *Bramley* in *Staffordshire*, doe lodge at the castle neere smithfield barres, they come on thursdaies and goe away on fridaies or saturdayes.

The Carriers of *Burford* in *Oxfordshire*, doe lodge at the bell in friday street, they come on thursdaies and goe away on fridaies.

The Carriers of *Buckingham* doe lodge at the kingshead in the old change, they come wednesdayes and thursdaies.

The Carriers of *Buckingham*, doe lodge at the saracens head in carter lane, they come and goe fridaies and saturdayes.

The Carriers of *Bewdley* in *Worcestershire*, doe lodge at the castle in woodstreet, they come and goe thursdaies, fridaies and saturdayes.

The Carriers of *Buckingham*, doe lodge at the George neere holborne bridge, they come and goe on wednesdayes, thursdaies and fridaies.

The Carriers of *Brackley* in *Northamptonshire*, doe lodge at the George neere holborne bridge, they come and goe on wednesdayes thursdaies and fridaies.

The Carriers of *Banbury* in *Oxfordshire* doe lodge at the George neere holborne bridge, they come and goe wednesdayes, thursdaies and fridaies.

The

to finde out all Carriers.

The Carriers of *Bedford* doe lodge at the three horfelhooes in in aldergatestreet, they come on thursdaies.

The Carriers of *Bridge-north* doe lodge at the Maidenhead in cat-eaton street, neere the guild-hall.

The Carriers of *Bury* (or faint *Edmonds Bury*) in *Suffolke*, doe lodge at the dolphin without bishopsgate, they come on thursdaies.

The Waggon of *Bury* or *Berry* in *Suffolke*, doe come every thursday to the signe of the foure swans in bishopsgate street.

A foote-post doth come from the said *Berry* every wedensday to the greene dragon in bishopsgate street, by whom letters may be conveyed to and fro.

The Carriers of *Barstable* in *Devonshire*, doe lodge at the starre in breadstreet, they come on fridaies and returne on saturdayes or mundayes.

The Carriers of *Bampton* doe lodge at the Mer-maid in carterlane : and there also lodge the Carriers of *Buckland*, they are there on thursdaies and fridaies.

The Carriers of *Brill* in *Buckinghamshire*, do lodge at the signe of Saint Pauls head in carterlane, they come on tuesdayes and wednesdayes.

The Carriers of *Bampton* in *Lancashire*, doe lodge at the beare at *Bashingshaw*, they are there to bee had on thursdaies and fridaies, also thither commeth Carriers from other parts in the said County of *Lancashire*.

The Carriers of *Batcombe* in *Somersetshire*, do lodge at the crowne (or Iarrets Hall) at the end of bassing lane neare bread street, they come every friday.

The Carriers of *Broughton*, in *Leicestershiere*, doe lodge at the signe of the Axe in Aldermanbury ; they are there every friday.

C

THe Carrier of *Colchester* do lodge at the crosse-keyes in *Gracious street*, they come on the Thursdaies and goe away on the Fridaies.

B

The

A speedy way

The Carrier of *Cheffam* in *Buckinghamshire*, doth come twice every weeke to the signe of the white Hart in high *Holborne* at the end of *Drury lane*.

The Carrier of *Cogshall* in *Suffolk* doth lodge at the spread Eagle in *Gracious streete*, he comes and goes on *Thursdaies* and *Fridaies*.

The Waggon from *Chippinganger* in *Essex*, doe come every Wednesday to the crowne without *Algate*.

The Waggon from *Chelmsford* in *Essex*, come on Wednesday to the signe of the blew Boare without *Algate*.

The Carriers of *Cheltenham* in *Glocestershire*, doe lodge at the three cups in *Bredstreet*, they doe come on *Fridaies* and goe away on *Saturdaies*.

The Carriers of *Cambden* in *Glocestershire*, and of *Chippingnorton*, doe lodge at the three Cups in *Bredstreet*, they come and goe *Thursdaies*, *Fridaies*, and *Saturdaies*.

The Carriers of *Chester* doe lodge at the castle in *Woodstreete*, they are there to be had on *Thursd.* *Frid.* and *Saturdaies*.

The Carriers of *Chard* in *Dorsetshire*, do lodge at the Queenes Armes neere *Holbornebridge*, they are there to be had on *Fridaies*.

The Carriers of *Chard* doe lodge at the George in *Bredstreet*.

The Carriers of *Chester* do lodge at *Blossomes* (or *Bosomes Inne*) in *Saint Laurence lane*, neere *Cheapside*, every Thursday.

The Carrier of *Coleashby* in *Northamptonshire*, doe lodge at the signe of the Ball in *Smithfield*; also there doe lodge Carriers of divers other parts of that country at the Bell in *Smithfield*, they do come on the *Thursdaies*.

The Carriers of *Crawley* in *Bedfordshire*, doe lodge at the Beare and ragged staffe in *Smithfield*, they come on the *Thursdaies*.

The Carriers of *Coventry* in *Warwickeshire*, doe lodge at the Ram in *Smithfield*, they come on Wednesday and *Thursdaies*.

There are other carriers from *Coventry* that doe on *Thursdaies* and *Fridaies* come to the Rose in *Smithfield*.

The Carrier of *Creete* in *Leicestershire*, doe lodge at the Rose in *Smithfield*.

The Waggon or Coaches from *Cambridge*, doe come every Thursday and Friday to the blacke Bull in *Bishopsgate street*.

The

to finde out all Carriers.

The Carriers of *Coventry* doe lodge at the signe of the Axe in *St Mary Axe* in *Aldermanbury*, they are there Thursdaies and Fridaies.

The Carriers of *Cambridge*, doe lodge at the Bell in *Coleman streete*, they come every Thursday.

The foot-post of *Canterbury* doth come every Wednesday and Saturday to the signe of the two neck'd Swanne at Sommers key, neere *Billinggate*,

The Carriers of *Crookehorne* in *Devonshire*, doe lodge at the Queens Armes neere *Holborne bridge*, they come on Thursdaies.

D

THE Carriers of *Dunmow* in *Essex*, doe lodge at the Saracens head in *Gracious street*, they come and goe on Thursdaies and Fridaies.

The Waggon from *Dunmow*, doe come every Wednesday to the crowne without *Algate*.

The Carriers of *Ditmarsh* in *Barkeeshire*, doe lodge at the George in *Bredstreet*.

The Carriers of *Doncaster* in *Yorkeeshire*, and many other parts in that country, doe lodge at the Bell, or Bell Savage without *Ludgate*, they do come on Fridaies, and goe away on Saturdaies or Mundaies.

The Carriers of *Dorchester*, doe lodge at the Rose neere *Holborne bridge*, they come and goe on Thursdaies and Fridaies.

The Carriers of *Denbigh* in *Wales*, doe looge at *Bosomes Inne* every Thursday: also other carriers doe come to the said *Inne* from other parts of that country.

The Carrier of *Daintree*, doth lodge every Friday night at the crosse keyes in *St Johns street*.

The Carrier from *Duncehanger*, and other places neere *Stony Stratford*, doe lodge at the three cups in *St Johns streete*.

The Carriers of *Derby*, and other parts of *Derbyshire*, doe lodge at the Axe in *St Mary Axe*, neere *Aldermanbury*, they are to be heard of there on Fridaies.

A speedy way

The Carriers of *Darby* doe lodge at the castle in woodstreet every weeke, on thursdaies or fridaies.

E

THE Carrier of *Epping* in *Essex* doe lodge at the Prince his Armes in Leadenhallstreet, he commeth on thursdaies.

The Carriers of *Exeter* do lodge at the star in breadstreet, they come on fridaies and goe away on saturdayes or mundaies.

The Carriers of *Exeter* do lodge at the rose neere holborne bridge they come on thursdaies.

The Carriers of *Evesham* in *Worcestershire* doe lodge at the castle in woodstreet, they come thither on fridaies.

F

THE Carriers of *Feckingham-forrest* in *Worcestershire* doe lodge at the crowne in high holbourne, and at the Queenes head at Saint Giles in the fields, there is also another Carrier from the same place.

The Carrier of *Faringdon* in *Barkeshire* doe lodge at the Saint Pauls head in Carter lane, they come on tuesdayes and goe away on wednesdayes.

G

CARRIERS from *Grindon Underwood*, in *Buckinghamshire* doe lodge at the Paul-head in carter lane, they are to bee found there on tuesdayes and wednesdayes.

The Carriers of *Glocester* doe come to the Saracens head without Newgate, on fridaies.

The Carriers of *Gloster* doe lodge at the Saracens head in carter lane, they come on fridaies.

Clothiers doe come every weeke out of divers parts of *Glocestershire* to the Saracens head in friday street.

The

to finde out all Carriers.

The Waines or Waggones doe come every weeke from fundry places in *Glocestershire*, and are to bee had at the swan neere holborne Bridge.

There are Carriers of some places in *Glocestershire* that doe lodge at the mer-maide in Carterlane.

H

Carriers from *Hadley* in *Suffolk*, doe lodge at the George in Lumbardstreet, they come on thursdaies.

The Carriers of *Huntingdon*, doe lodge at the White Hinde without Cripplegate, they come upon thursdaies and goe away on fridaies.

The Carriers of *Hereford*, doe lodge at the Kings Head in the old change, they doe come on fridaies and goe on saturdayes.

The Carriers of *Hallifax* in *Yorkeeshire* doe lodge at the Greyhound in smithfield, they doe come but once every moneth.

The Carriers of *Hallifax* are every Wednesday to be had at the Beare at Bashinghaw.

The Carriers of *Hallifax* doe likewise lodge at the Axe in Aldermanbury.

The Carriers of *Hallifax* doe likewise lodge at the white hart in Colemanstreet.

The Carrier of *Hatfeild* in *Hartfordshire*, doe lodge at the bell in Saint Iohns street, they come on thursdaies.

The Carriers of *Harding* in *Hartfordshire* doe lodge at the Cocke in Aldersgatesteete, they come on tuesdayes, wednesdayes and thursdaies.

The Carrier or waggon of *Hadham*, in *Hartfourshire* do lodge at the Bull in Bishopsgatestreet, they doe come and goe, on mundayes tuesdayes, fridaies and saturdayes.

The Waggon, or Coach from *Hartfourd* Towne doth come every friday to the foure swannes without Bishopsgate.

The Waggon or Coach of *Hatfeild*, doth come every friday to the Bell in Aldersgate street.

A speedy way

I

THe Carriers of *Ipswich* in *Suffolke*, doe lodge at the signe of the George in *Lumbardstreet*, they doe come on Thursdaies.

The Post of *Ipswich*, doth lodge at the crosse keyes in *Gracious streete*, he comes on Thursdaies, and goes on Fridaies.

The Waines of *Ingarstone* in *Essex*, doe come every Wednesday to the Kings Armes in *Leadenhall street*.

The Carriers of *Jvell* in *Dorsetshire*, do lodge at Jarrets hall, or the crowne in *Basing lane*, neere *Breasteeet*.

K

THe Carriers of *Keinton* in *Oxfordshire*, doe lodge at the Bell in *Friday street*, they are there to be had on Thursdaies and Fridaies.

The Post of the Towne of *Kingston* upon *Hull* (commonly called *Hull*) doth lodge at the sign of the Bull over against *Leadenhall*.

L

THe Carrier of *Lincolne* doth lodge at the white Horse without *Cripplegate*, he commeth every second Friday.

The Carriers of *Laughton Beudesart* (corruptly colled *Laughton Buzzard*) in *Bedfordshire*, doe lodge at the Harts Hornes in *Smithfield*, they come on Mundaies and Tuesdaies.

The Carriers of *Leicester* do lodge at the Saracens head without *Newgate*, they doe come on Thursdaies.

The Carriers of *Leicester* do also lodge at the castle neer *Smithfield bars*, they doe come on Thursdaies.

There be Carriers that do passe to and through fundry parts of *Leicestershire*, which doe lodge at the Ram in *Smithfield*.

The like Carriers are weekely to be had at the Rose in *Smithfild*, that come and goe through other parts of *Leicestershire*.

The

to finde out all Carriers.

The Carriers of *Lewton* in *Hartfordshire* do lodge at the Cocke in *Aldersgate street*, they are there Tuesdaies and Wednesdaies.

The Carriers of *Leeds* in *Yorkshire*, doe lodge at the Beare in *Bassinslaw*, they come every Wednesday.

The Carriers of *Leedes*, doe also lodge at the Axe in *Aldermanbury*.

The Carrier of *Leicester* do lodge at the Axe in *Aldermanbury*.

The Carriers of *Loughborough* in *Leicestershire*, do lodge at the Axe in *Aldermanbury*: also other Carriers doe lodge there which do passe through *Leicestershire*, and through divers places of *Lancashire*.

M

THE Carriers of *Mawlden* in *Essex*, do lodge at the crossekeyes in *Gracious street*, they come on Thursd. and go on Fridaies.

The Carriers of *Monmouth*, in *Wales*, and some other parts of *Monmouthshire*, do lodge at the Paul head in *Carter lane*, they do come to *London* on Fridaies.

The Carriers of *Marlborough*, doe lodge at the signe of the Swan neere *Holborne bridge*, they do come on Thursdaies.

There doth come from great *Marlow* in *Buckinghamshire*, some Higglers, or *demie* Carriers, they doe lodge at the Swanne in the *Strand*, and they come every Tuesday.

The Carriers of *Manchester*, doe lodge at the Beare in *Bassinslaw*, they doe come on Thursdaies or Fridaies.

The Carriers of *Manchester*, doe likewise lodge at the signe of the Axe in *Aldermanbury*.

The Carriers of *Manchester*, doe also lodge at the two neck'd Swan in *Lad lane* (betweene great *Woodstreet*, and *Milk-street end*) they come every second Thursday: also there do lodge Carriers that doe passe through divers other parts of *Lancashire*.

The Carriers of *Melford* in *Suffolke*, doe lodge at the spread-Eagle in *Gracious street*, they come and goe on Thursdaies and Fridaies.

N The

A speedy way

N

Carriers from *New-elme* in *Barkeeshire* doe lodge at the George in breadstreet they come on wednesdaies and thursdaies.

The Carriers of *Netherley* in *Staffordshire* doe lodge at the Beare and ragged staffe in smithfield, they doe come on thursdaies.

The Carriers of *Northampton*, and from other parts of that county and country there about, are almost every day in the weeke to be had, at the Ram in smithfield.

There doth come also Carriers to the Rose in smithfield, daily which doe passe to, or through many parts of *Northamptonshire*.

The Carriers of *Nottingham*, doe lodge at the crosse-keyes in Saint Iohns street, he commeth every second saturday.

There is also a footpost doth come every second thursday from *Nottingham*, he lodgeth at the swan in Saint Iohns street.

The Carriers of *Norwich* doe lodge at the Dolphin without Bishopsgate, they are to bee found there on mundaies and tuesdaies.

The Carriers of *Newport Pannel* in *Buckinghamshire*, doe lodge at the Peacocke in Aldersgate street, they doe come on mundaies and tuesdaies.

The Carriers of *Nantwich* in *Cheshire*, doe lodge at the Axe in aldermanbury, they are there wednesdaies, thursdaies and fridaies.

The Carriers of *Nuneaton* in *Warwickshire*, doe lodge at the Axe in Aldermanbury, they come on fridaies.

O

The Carriers of *Oxford* doe lodge at the Saracens head without Newgate (neere Saint sepulchers Church) they are there on Wednesdaies or almost any day.

The Carriers of *Oney* in *Buckinghamshire*, doe lodge at the Cocke in Aldersgatestreet at long lane end, they doe come on mundaies, tuesdaies and wednesdaies.

P

to finde out all Carriers.

P

The Carriers of *Preston* in *Lancashire* doe lodge at the Bell in Friday street, they are there on Fridayes.

R

The Carriers of *Redding* in *Barkeeshire* doe lodge at the George in Breadstreet, they are there on Thursdayes and Fridayes.

The Carriers from *Rutland*, and *Rutlandshire*, and other parts of *Yorkeeshire*, do lodge at the Ram in Smithfield, they come weekly, but their daies of Comming is not certaine.

S

The Carriers of *Sudbury* in *Suffolke* doe lodge at the Saracens Head in Gracious street, they doe come and goe on Thursdayes and Fridayes.

The Carriers of *Sabridgworth* in *Hartfordshire* do lodge at the Princes Armes in Leadenhall street, they come on Thursdayes.

The Waines from Stock in *Essex*, doe come every Wednesday to the Kings Armes in Leadenhall street.

The Carriers from *Stroodwater* in *Glocestershire* doe lodge at the Bell in Friday street, they doe come on Thursdayes and Fridayes.

The Carriers of *Sisham* in *Northamptonshire* do lodge at the Saracens head in Carter-lane, they come on Friday, and returne on Saturday.

The Carriers from *Sheffield*, in *Yorkeeshire* doth lodge at the Castle in Woodstreet, they are there to bee found on Thursdayes and Fridayes.

The Carriers from *Salisbury* doe lodge at the Queenes Armes neere Holbourne bridge, they come on Thursdayes.

The Carriers of *Shrewsbury*, doe lodge at the Mayden-head in Cateaton street, neere Guildhall, they come on Thursdayes.

The Carriers of *Shrewsbury* do also lodge at Bosomes Inne, they
C doe

A speedy way

doe come on thursdaies, and there doe lodge Carriers that doe travell divers parts of the County of *Shropshire* and places adioyning.

S

THe Carrier from *Stony-stratfourd* doe lodge at the Rose and Crowne in Saint Iohns street, he commeth every tuesday.

There doth come from *Saffron-Market*, in *Norfolke*, a footpost who lodgeth at the chequer in Holbourne.

The Carriers of *Stampfoord*, doe lodge at the Bell in Alderfgatestreet, they doe come on wednesdaies and thursdaies.

The Waggon from *Saffron Walden* in *Effex*, doth come to the Bull in Bishopsgatestreet, it is to bee had there, on Tuesdaies and Wednesdaies.

The Carriers of *Shaftsbury*, and from *Sherbourne* in *Dorsetshire* doe lodge at the Crowne (or Iarrets Hall) in Baseing lane neere Breadstreet, they come on fridaies.

The Carriers from *Stopfoord* in *Cheshire* do lodge at the Axe in Aldermanbury, also there are Carriers to other parts of *Cheshire*.

The Carriers of *Staffoord*, and other parts of that county, doe lodge at the swan with two necks, in Lad lane, they come on thursdaies.

T

CArriers from *Teuxbury* in *Glocestershire* doe lodge at the three Cups in Breadstreet, they come and goe on fridaies and saturdayes.

The Carriers of *Tiverton* in *Devonshire*, doe lodge at the starre in Breadstreet, they come on fridaies and returne on saturdayes or mundaies.

The Carriers of *Tame*, in *Oxfoordshire*, doe lodge at the Saracens head in carterlane, they come and goe fridaies and saturdayes.

The Carriers of *Torceter* in *Northamptonshire*, doe lodge at the Castle neere smithfield Barres, they come on thursdaies.

V

to finde out all Carriers.

V

Carriers from *Vies*, (or the *De-Vises*) in *Wiltshire*, doe lodge at the signe of the swan neere Holbourne Bridge, they come on thursdaies and goe away on fridaies.

W

The Carrier from *Wendover* in *Buckinghamshire* doth lodge at the blacke Swanne in Holborne, and is there every tuesday and wednesday.

The Carrier of *Wittham* in *Essex* doth lodge at the Crossekeyes in Gracious-street every thursday and friday.

The Carriers of *Wallingfield* in *Suffolck* doe lodge at the Spread-eagle in Gracious-street, they come and goe on thursdaies and fridaies.

The Carriers of *Wallingford* in *Barkeeshire* doe lodge at the George in Breadstreet, their daies are wednesdaies, thursdaies, and fridaies.

The Carriers of *Winchcombe* in *Glocestershire* doe lodge at the three Cups in Breadstreet, they come and goe on fridaies and saturdayes.

The Clothiers of sundry parts of *Wiltshire* doe weekly come and lodge at the Saracens head in Friday-street.

The Carriers of *Warwick* doe lodge at the Bell in Friday-street they are there on thursdaies and fridaies.

The Carriers of *Woodstock* in *Oxfordshire* doe lodge at the Mermaid in Carterlaine on thursdaies and fridaies.

The Carriers of *Wantage* in *Berkshire* doe lodge at the Mermaid in Carterlane, their daies are thursday and friday.

The Carriers of *Worcester* doe lodge at the Castle in Woodstreet, their daies are fridaies and saturdayes.

The Carriers of *Winsloe* in *Buckinghamshire* doe lodge at the Georg neere Holbornbridge, wednesdaies, thursdaies and fridaies.

C 2

The

A speedy way

The Waggon from *VVatford* in *Middlesex* doth come to the the Swan neere Holbornebridge, on thursdaies.

The Carriers from *Wells* in *Sommerfetshire* doe lodge at the Rose neere Holbornebridge, they come on thursdaies, and on fridaies.

The Carriers from *VVitney* in *Oxfordshire* doe lodge at the signe of the Sarafinshead without Newgate, they come on Wednesdayes.

Their commeth a Waggon from *VVinchester* every Thursday to the Swan in the Strand, and some Carriers comes thither from divers parts of *Buckinghamshire*, but the daies of their comming are not certaine.

The Carriers of *VVorcester* doe lodge at the Maydenhead in Cateatenstreet, neere Guild hall, they come on thursdaies.

The Carriers from many parts of *Worcestershire* and *Warwickshire* doe lodge at the Rose and Crowne in high Holborne, but they keepe no certaine daies.

The Carriers of *VVarwicke* doe come to the Queenes head neere St. Giles in the fields, on thursdaies.

The Carrier of *VValsingham* in *Norfolke* doe lodge at the Chequer in Holborne, he commeth every second thursday.

The Carriers of *VVendover* in *Buckinghamshire* do lodge at the Bell in Holborne.

There doth a Poste come every second thursday from *Walsingham* to the Bell in Holborne.

The Carrier of *Ware* in *Hartfordshire* doth lodge at the Dolphin without Bishopsgate, and is there on mundaies and tuesdayes.

There is a Footepost from *Walsingham* doth come to the Crossekeyes in Holborne every second thursday.

There are Carriers from divers parts of *Warwickehire* that doe come weekly to the Castle neere Smithfield barres, but their daies of comming are variable.

There is a Waggon from *Ware* at the Vine in Bishopsgatestreet every friday and saturday.

The

to finde out all Carriers.

The Carriers of *Wakefield* in *Yorkeſhire* doe lodge at the Beare in Baſhinhaw, they do come on wedneſdaies.

The Carriers of *Wells* in *Somerſetſhire*, do lodge at the Crowne in Baſinglane neere Breadſtreet, they come and goe on fridaies and ſaturdaies.

The Carriers of *Wakefield* and ſome other parts of *Yorkeſhire* doe lodge at the Axe in Aldermanbury, they are to be had there on thurſdaies.

The Carriers of *Wakefield* and ſome other parts of *Yorkeſhire* doth alſo lodge at the VVhitehart in Colemanſtreet, they come every ſecond thurſday.

Y

THE Carriers of *Yorke*, (with ſome other parts neere *Yorke*, within that County) doe lodge at the ſigne of the Bell, or Bell ſalvage without Ludgate, they come every fridaie, and goe away on ſaturday or munday.

A Footepoſt from *Yorke* doth come every ſecond thurſday to the Roſe and Crowne in Saint Iohns ſtreet.

For *Scotland*.

THoſe that will ſend any letter to *Edenborough*, that ſo they may be conveyed to and fro to any parts of the Kingdome of *Scotland*, the Poſte doth lodge at the ſigne of the Kings Armes (or the Cradle) at the upper end of Cheapſide, from whence every monday, any that have occaſion may ſend.

A speedy way

The Innes and lodgings of the Carriers which come into the Burrough of *Southwarke* out of the Countries of *Kent*, *Suffex*, and *Surrey*.

A Carrier from *Reygate* in *Surrey* doth come every thursday (or oftner) to the Falcon in Southwark.

The Carriers of *Tunbridge*, of *Seavenoake*, of *Faut* and *Staplehurst* in *Kent*, doe lodge at the Katherinewheele, they doe come on thursdaies and goe away on fridaies: also on the same daies doe come thither the Carriers of *Marden*, and *Penbree*, and from *VVarbleton* in *Suffex*.

On Thursdaies the Carriers of *Hanckhurst* and *Blenchley* in *Kent*, and from *Darking* and *Ledderhead* in *Surrey* doe come to the Greyhound in Southwarke.

The Carriers of *Teuterden* and *Penhurst* in *Kent*, and the Carriers from *Battell* in *Suffex* doe lodge at the signe of the spurre in Southwarke, thy come on thursdaies and goe away on fridaies.

To the Queenes head in Southwarke doe come on wednesdaies and thursdaies, the Carriers from *Portsmouth* in *Hampshire*, and from *Chichester*, *Havant*, *Arundell*, *Billinghurst*, *Rye*, *Lamberhurst*, and *VVadhurst*, in *Suffex*, also from *Godstone*, and *Linville* in *Surrey*, they are there to be had wednesdaies, thursdaies and fridaies.

The Carriers from *Crambroke* and *Bevenden* in *Kent*, and from *Lewis*, *Petworth*, *Uckfield*, and *Cuckfield* in *Suffex*, doe lodge at the Tabbard, or Talbot in Southwarke, they are there on wednesdaies, thursdaies, and fridaies.

To the George in Southwarke come every thursday the Carriers from *Gilford*, *VVannish*, *Goudhurst*, and *Chiddington* in *Surrey*, also thither come out of *Suffex* (on the same daies weekly) the Carriers of *Battell*, *Sindrich*, and *Hastings*,

The Carriers from these places undernamed out of *Kent*, *Suffex*

to finde out all Carriers.

sex and *Surrey*, are every weeke to bee had on thurfdaies at the White hart in the Borough of Southwarke ; namely *Dover*, *Sandwich*, *Canterbury*, *Biddenden*, *Mayfield*, *Eden* (or *Eaten Bridge*) *Hebesome*, *VVimbleton*, *Godaliman*, (corruptly called *Godly man*) *VVitherham*, *Shoreham*, *Enfield*, *Horsham*, *Haslemoore*, and from many other places, farre and wide in the said Counties, Carriers are to be had almost daily at the said Inne, but especially on thurfdaies and fridaies.

The Carriers from *Chillington*, *VVestrum*, *Penborough*, *Slenge*, *Wrotham*, and other parts of *Kent*, *Suffex*, and *Surrey*, doe lodge at the Kings head in Southwarke, they doe come on thursdayes, and they goe on fridaies.

Every weekethere commeth and goeth from *Tunbridge* in *Kent* a Carrier that lodgeth at the Greene Dragon in fowle Lane in Southwarke, neere the Meale-market.

Here followeth certaine directions for to find out Ships, Barkes, Hoyghs, and Passage Boats, that doe come to London, from the most parts and places, by sea, within the Kings Dominions, either of England, Scotland or Ireland.

A Hoigh doth come from *Colchester* in *Essex*, to *Smarts key*, neere *Billingsgate*, by which goods may bee carried from *London* to *Colchester* weekly.

He that will send to *Ipswich* in *Suffolk*, or *Linn* in *Northfolke*, let him goe to *Dice key*, and there his turne may be served.

The Ships from *Kingston* upon *Hull* (or *Hull*) in *Yorkeeshire* do come to *Raphs Key*, and to *Porters key*.

At *Galleykey*, passage for men, and Carriage for Goods may bee had from *London* to *Barwicke*.

At *Chesters key*, shipping may be had from *Ireland*, from *Poole* from *Plimouth*, from *Dartmouth* and *Weimouth*.

At *Sabbs Docks*, a Hoigh or Barke is to be had from *Sandwich* or *Dover* in *Kent*.

A Hoigh from *Rocheſter*, *Margate* in *Kent*, or *Feverſham* and *Maydſton* doth come to *S^t Katherines Dock*.

Shipping

A speedy way

Shipping from *Scotland* are to bee found at the *Armitage* or *Hermitage* below *S^t Katherines*.

From *Dunkirk* at the custome house key.

From most parts of *Holland* or *Zealand*, Pinkes or shipping may be had at the Brewhouses in *S^t Katherines*.

At *Lion key*, twice (almost in every 24. houres, or continually are Tydeboats, or Wherries that passe to and fro betwixt *London* and the townes of *Deptford*, *Greenwich*, *Woolwich*, *Erith*, and *Greenhith* in *Kent*, and also boats are to be had that every Tyde doe carry goods and passengers betwixt *London* and *Rainam*, *Purfleet*, and *Graves* in *Essex*.

At *Billingsgate*, are every Tyde to be had Barges, lighthorfmens Tiltboats and Wherries, from *London* to the Townes of *Gravesend* and *Milton* in *Kent*, or to any other place within the said bounds, and (as weather and occasions may serve beyond, or further.

Passage Boates, and Wherries that do cary Passengers and goods from London, and back again thither East or West above London Bridge.

TO Bull Wharfe (neere *Queenhithe*) there doth come and goe great boats twice or thrice every weeke, which boats doe cary goods betwixt *London* and *Kingston* upon *Thames*, also thither doth often come a Boat from *Colebrooke*, which serveth those parts for such purposes.

Great Boats that doe carry and Recarry Passengers and goods to and fro betwixt *London* and the Townes of *Maydenhead*, *Windsor*, *Stanes*, *Chertsey*, with other parts in the Counties of *Surry*, *Barkeshire*, *Middlesex*, and *Buckinghamshire*, doe come every Monday, and thursday to *Queenhithe*, and they doe goe away upon tuesdaies and thusdaies.

The Redding Boat is to be had at *Queenhithe* weekly.

All those that will send letters to the most parts of the habitable world, or to any parts of our King of Great Britaines Dominions, let them repaire to the Generall Post-Master *Thomas Withering* at his house in *Sherburne Lane*, neere *Abchurch*.

FINIS.

1637.

Drinke and welcome.

[HAZLITT, No. 59.]

Drinke and welcome:

OR THE FAMOUS HISTORIE

of the most part of Drinks, in use
now in the Kingdomes of *Great Brittain*
and *Ireland*; with an especiall declaration
of the potency, vertue, and operation
of our *English ALE*.

With a description of all sorts of Waters, from the
Ocean sea, to the teares of a Woman.

As also,

The causes of all sorts of weather, faire or foule,
Sleet, Raine, Haile, Frost, Snow, Fogges, Mists,
Vapours, Clouds, Stormes, Windes,
Thunder and Lightning.

Compiled first in the high Dutch tongue, by the
painefull and industrious *Huldricke Van Speagle*, a
Grammaticall Brewer of *Lubeck*, and now most Learnedly
enlarged, amplified, and Translated into English
Prose and Verse.

By IOHN TAYLOR.

LONDON,

Printed by ANNE GRIFFIN. 1637.

Drink and welcome

OR THE

RAMOVS. HIS TO RIT

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By IOHN TAYLOR.



Huldrick Van Speagle, doe ingeniously confesse my boldnesse, and crave pardon of the *Brittains* and *Irish Nation*; for that I (being a stranger) have presumed to write of such Drinks as are Potable in their Climates and Countries; with such particularities of their Originals and vertues, as I have by experience and practise, with my collections out of divers learned Authors gathered. I purpose not to insift in a methodicall way, but according to my quality in a plaine and brieve Relation.

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Drinke and welcome,

It is not unknowne to men of any reading, that this Iland which hath now regain'd it's ancient name of *Great Brittain*, was by *Brute* inhabited by the remainders of some scattered and dispersed *Trojans*: the drinkes they used in their best and worst of fortunes after their plantation here, are observed to bee these; *Syder*, *Perry*, *Metheglin*, *Mead*, *Bragget*, *Pomperkin*, and chiefly, though lastly, *Ale*, with its appendix *Beere*. Of which in order.

Syder.

S*Yder* (whose Anagram is *Desyr*) desires and deserves the first place, as being the most ancient: it is made of Apples, and is of that antiquity, that it is thought by some to have beene invented and made by *Eve*, and afterwards practised by *Cain*, who by the making of it in the time of his vagrancy, got a very competent estate. Certainly it was a most frequent and usuall drinke amongst the *Trojans*, and was with the remainder of that Nation, first brought into this Iland: It is called *Syder* a *Sydera*; (as the Dictionary tels me) of the *Starres*, whose influence in those Heathenish times was much invoked in the compofure of that most excellent liquor, whereof my native Country of the County of *Glocestershire* most plentifully flowes; It doth much refrigerate and qualifie the inward heat of man, it is also very purgative, and cleanseth the small guts of all viscous humours, and is much meliorated by the addition of Sugar, in which way being taken the poorest cottage in *Wales* that affords it, outvies the *Stillyard*, and the men of that Countrey may without blushing (their ordinary vertue) paralell it with the glory of the *Rhine*.

Perry.

P*erry* is more Aromaticke, being made of Peares, from whence it seemes to have its Appellation: there is much disagreement amongst ancient and moderne Writers about the antiquity, originall, and derivation of the name of it; *Gorbonus* the *Lacedemonian* saies, it was first made in *Syria* by one *Pericles*. *Trappoza* (a most learned *Theban*) ascribes it to one *Periander*: *Nimphshagg* will have it from *Persepolis* a City in *Persia*: but some *Brittains* will, that desire to vindicate the Antiquity of times, of one *Parry*, a Nephew to *Cadwallader* the great, the last King of the *Brittains*, who was most studious in the compofure of liquids of this nature.

Others

All Drinkes, and all Waters.

Others would seeme to derive it from *Perrue* in *America*, who in regard of the luxuriant soyle, and salubrious ayre abounded wonderfully with Peares; alleadging that *Mangotapon* one of the seven that hid themselves in a cave, called *Patticumbo*, at that great deluge of the world, was at his comming forth (for he liv'd to come forth) the first compounder of this drinke, which in honour of his Country he then called *Perrue*.

Amongst all these various opinions of forraigne Authors, common experience tels us, that *Worcestershire* is our *Brittish* Maggazin, or plentiful store-house for *Perry*; nor will I seeke further to dispute the poynt, the drinke being usuall and equall with what hath beene said before of *Syder*. It is very availeable in quenching of thirst, good against obstructions of the liver and spleene, and most effectually against contagious diseases, by the opinion of the *Brittish* Doctours, to whose treatises I referre the learned for larger instructions.

Metheglin and Mead.

M*etheglin*, and *Meade* in regard of the coherence of their conditions, I may very well handle them together, without any disparagement to either; how ever there bee some proportion in their severall compositions, yet the maine Ingredient being Honey stands allowable to both. The common appellation of the first by the name of *Mathew Glinn*, (although it seeme a Nick't name to the world) is generally received by the History of *Monmoth*, to be the Authours name of this Mell fluous mixture; for this *Mathew* dwelling in a Valley (for so the word *Glinn* imports Englished from the Welsh) being master of a very great stocke of Bees, and wanting vent for the issue of their labours, in an abundant yeare betooke himselfe wholly to his study, and being most ingenious in things of this nature, in a short time he profited so well, as out of his maternall or mother-wit, of himselfe he perfected this rare compofure. This name being now ingeminated by the quotidian calls of his well disposed Countrey-men, renders it vendible in the most municipall Townes of those parts, at the rates of six pence the quart, which is the most predominant price of any of our homebred liquors.

Concerning the vertues of it, it is to be held in most extraordi-

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nary regard, for it is purgative in respect of the *Mell* (or Honey) and of singular efficacy against *Tremor Cordis*; indeed the over-much taking of it is to a melancholicke man in the nature of an *Opiate*, and therefore to be refused (if not taken with caution) by men of that constitution.

Mead or Meath.

FOR *Meade* or *Meath* (as some will have it) there are diverse unwarrantable Authors that would wrest the originall and derivation of the name from *Medusa*, the inchantresse, some there are that the crewell *Media* was the inventor of it: but *Padesh shellum Shagh*, a learned Gimnosophist (whose opinion I most leane unto) in his ninth booke of Hidromancy, saith, that it was a drinke in use and potable by the *Medes* and *Persians* in the first erection of that Monarchy (from whence most significantly it hath the name) and that a Brittish Lord, a favourite of a *Soldan* there, first brought it to these parts, the Receipt being freely bestowed upon him, for his especiall service; in the beliefe of all which, I must crave pardon, that I am not guilty, but I rather thinke it as an abstract from the former, however it hath some severall vertues, but in regard of the cheapnesse it is now growne contemptible, being altogether ecclipsed by the vertue of *Metheglin*.

Braggot.

THE next to be handled is *Braggot*, a drinke in my opinion, not much beholding to antiquity, although some extant writings of the Barley avouch the receipt for the making of it to be sent over from the Emperour of the East, to *Liolin* the great Prince of *Wales*. This drinke is of a most hot nature, as being compos'd of Spices, and if it once scale the sconce, and enter within the circumclufion of the *Perricranion*, it doth much accellerate nature, by whose forcible attraction and operation, the drinker (by way of distribution) is easily enabled to afford blowes to his brother; it is hot in the third degree, in which respect it is held medicinable, against all cold diseases of the Stomacke.

Pomperkin.

THE sixt sort of Brittish drinkes is *Pomperkin*, a drinke whose originall was from *Pomeranea* (a Province in *Germany*) as some writers relate. Some derive it from the *Pomponii* (a Noble Roman

All Drinkes, and all Waters.

Roman family) however Authors differ about it, it is not much materiall; most certaine it is that it is made of Apples, as the name of it imports; being nothing but the Apples bruised and beaten to mash, with water put to them, which is a drinke of so weake a condition that it is no where acceptable but amongst the *Rusticks* and *Plebeyans*, being a heartlesse liquor much of the nature of *Swillons* in *Scotland*, or small Beere in *England*, such as is said to be made of the washings of the Brewers legges and aprons; and I doe most yeeld to their opinions that the first Authour of *Pomperkin* was *Perkin Warbecke* in the raigne of *Henry* the seventh, who in his private retirements and lurking holes, had occasion to practise the thrifty making of this infusion. It is of an *Hidropicall* and *Aquarian* operation, the vigour of it doth seldome evaporate upward or ascend to the braine, and being it is likewise of a coroa- ding condition, yet the *Brittish* bodies being well antidoted with their compounded Creame, Whig, Whey, and Butter-milke; in their constitutions it becomes matter of nutriment.

Ale.

HAVING gone thus farre, it remaines that I speak something of what hath been, and now is used by the *English*, as well since the Conquest, as in time of the *Brittains*, *Saxons*, and *Danes*, (for the former recited drinks, are to this day confin'd to the Principality) so as we enjoy them onely by a statute called the courtesie of *Wales*. And to perfect my discourse in this I shall onely induce them into two heads, *viz.* the unparaleld liquor called *Ale*, with his Abstract *Beere*; whose antiquity amongst a sort of Northerne pated fellowes is if not altogether contemptible, of very little esteeme; this humour moved the scurrilous pen of a shamelesse writer in the raigne of King *Henry* the third, detractingly to inveigh against this unequal'd liquor. Thus

*For muddy, foggy, fulsome, puddle, stinking,
For all of these, Ale is the onely drinking.*

Of all Authours that I have ever yet read, this is the onely one that hath attempted to brand the glorious splendor of that *Ale-beloved* decoction; but observe this fellow, by the perpetuall use
of

Drinke and welcome,

of water (which was his accustomed drinke) he fell into such convulsion and lethargick diseases, that he remained in opinion a dead man; however the knowing Physicians of that time, by the frequent and inward application of *Ale*, not onely recovered him to his pristine estate of health, but also enabled him in body and braine for the future, that he became famous in his writings, which for the most part were afterwards spent with most *Aleoquent* and *Alaborate* commendation of that Admired and most superexcellent Imbrewage.

Some there are that affirme that *Ale* was first invened by *Alexander* the Great, and that in his conquests this liquor did infuse much vigour and valour into his souldiers. Others say that famous Physician of Piemont (named *Don Alexis*) was the founder of it. But it is knowne that it was of that singular vse in the time of the *Saxons* that none were allowed to brew it but such whose places and qualities were most eminent: infomuch that we finde that one of them had the credit to give the name of a *Saxon* Prince, who in honour of that rare quality, he called *Alla*. Some *Ale*adge that it being our drinke when our Land was called *Albion*, that it had the name of the Countrey: *Twiscus* in his *Euphorbium* will have it from *Albania*, or *Epirus*, *Wolfgang Plashendorph* of *Gustenburg*, saies that *Aleclo* (one of the three furies) gave the receipt of it to *Albumazer* a Magician, and he (having *Aliance* with *Aladine* the Soldan at *Aleppo*) first brewed it there, whereto may be *Aleuded*, the story how *Alphonfus* of *Scicily*, sent it from thence to the battell of *Alcazor*. My Authour is of *Anaxagoras* opinion, that *Ale* is to be held in high price for the nutritive substance that it is indued withall, and how precious a nurse it is in generall to Mankind.

It is true that the overmuch taking of it doth so much exhilerate the spirits, that a man is not improperly said to be in the *Ale-titude* (observe the word I pray you, and all the words before or after) for you shal finde their first syllable to be *Ale*, and some writers are of opinion that the Turkish *Alcaron* was invented by *Mahomet* out of such furious raptures as *Ale* inspir'd him withall; some affirme *Bacchus* (*Alias Liber Pater*) was the first Brewer of it, among the *Indians*, who being a stranger to them they named it

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it *Ale*, as brought to them by an *Alien*; in a word, *Somnus altus* signifies dead sleepe: *Quies alta*, Great rest; *Altus* and *Alta* noble and excellent: It is (for the most part) extracted out of the spirit of a Graine called Barley, which was of that estimation amongst the ancient *Galles* that their Prophets (whom they called *Bardi*) used it in their most important prophecies and ceremonies: This Graine, after it had beene watred and dryed, was at first ground in a Mill in the Island of *Malta*, from whence it is supposed to gaine the name of *Malt*; but I take it more proper from the word *Malleolus*, which signifies a Hammer or Maule, for *Hanniball* (that great *Carthaginian* Captaine) in his sixteene yeeres warres against the *Romanes*, was called the *Maule* of *Italie*, for it is conjectured that he victoriously Mauld them by reason that his Army was daily refreshed with the spiritefull Elixar of *Mault*.

It holds very significant to compare a man in the *Aletitude* to be in a planetarie height; for in a Planet, the Altitude is his motion in which he is carried from the lowest place of Heaven or from the Center of the Earth, into the most highest place, or unto the top of his Circle, and then it is said to be in *Apogæo*, that is the most Transcendent point of all, so the Sublunarie of a stupified Spirit, being elevated by the efficacious vigour of this uncontroleable vertue, renders him most capeable for high actions.

I should be voluminous, if I should insist upon all pertinent and impertinent passages in the behalfe of *Ale*, as also of the retentive fame that *Yorke*, *Chester*, *Hull*, *Nottingham*, *Darby*, *Gravefend*, with a Toaste, and other Countries still enjoy, by making this untainted liquor in the primitive way, and how *VVindsor* doth more glory in that Composition than all the rest of her speculative pleasures, which is dayly strengthened by the Agitive endeavours of the most pregnant spirits there, whose superlative issue affords us a quotidian expectation, and questionlesse cannot but succeed with generall applause in regard of the undertakers; Also there is a Towne neere *Margate* in *Kent*, (in the Isle of *Thanett*) called *Northdowne*, which Towne hath ingroft much Fame, Wealth, and Reputation from the prevalent potencie of their Atractive *Ale*.

I will onely now speake somewhat of its vertues, and in the

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weakenesse of my expressions shall crave pardon, of those many and learned Doctors of our Time, whose daily and gustave Approbation addes to the glorious Splendour of that unequall'd Element.

Concerning the fructifying or fruitfulness of *Ale*, it is almost incredible, for twice every yeere there is a Faire at a small Towne called *Kimbolton*, or *Kimolton* in North-hamptonshire, (as I take it) in which towne there are but 38. houses, which at the Faire time are encreased to 39. *Alehouses*, for an old woman and her daughter doe on those dayes divide there one house into two, such is the operation and encreasing power of our English *Ale*.

First then, it is a singular remedy against all melancholick diseases, *Tremor cordis*, and Maladies of the spleene, it is purgative and of great operation against *Iliaca passio*, and all gripings of the small guts, it cures the stone in the Bladder, Reines or Kidneyes, and provokes Vrin wonderfully, it mollifies Tumors and swellings in the body, and is very predominant in opening the obstructions of the Liver. It is most effectually for clearing of the sight, being applied outwardly, it asswageth the unsufferable paine of the Gowt called *Artichicha Podagra*, or *Gonogra*, the Yeast or Barme being laid hot to the part pained, in which way it is easfull to all Impostumes or the paine in the Hippe called *Sciatica passio*; Indeed the immoderate taking of it (as of the best things) is not commended, for in some it causes swimming in the head and *Vertigo*, (but I speake still of moderation) in which respect it is not onely availeable for the causes aforesaid, but for all defluxions and Epidemicall diseases whatsoever, and being Butter'd (as our Gallenists well observe) it is good against all Contagious diseases, Feavers, Agues, Rhumes, Coughes and Catarres with *Hernia Aquosa & ventosa*.

I might proceed to nominate the Townes of the Kingdome that have their happinesse to enjoy their names from *Ale*, *Alesfoord*, in *Hampshire*, and *Alesbury* (or *Aylesbury*) in *Buckinghamshire*, Where the making of Aleberries so excellent against Hecticks was first invented. As also of many Surnames of great worth in this Kingdome, as these of *Ale-iff*, *Ale-worth*, *Good-ale*, *Penny-Ale*, and in *Scotland*, the generous and antient name of *Lamsd-Ale*,

All drinks and all waters.

Ale, but not to insist further, in this straine, I make no question, but the Capacious apprehension of a free understanding will spare me that labour.

I will therefore shut up all with that admirable conclusion insisted upon in our time by a discreet Gentleman in a solemne Assembly, who, by a politick observation, very aptly compares *Ale* and Cakes with Wine and Wafers, neither doth he hold it fit that it should stand in Competition with the meanest Wines, but with that most excellent Composition which the Prince of Physitians *Hippocrates* had so ingenuously compounded for the preservation of mankind, and which (to this day) speakes the Author by the name of *Hippocras*, so that you see for Antiquity, *Ale* was famous amongst the *Troians*, *Brittaines*, *Romans*, *Saxons*, *Danes*, *Normans*, *English men*, *Welch*, besides in *Scotland*, from the highest and Noblest Palace to the poorest or meanest Cottage, *Ale* is universall, and for Vertue it stands allowable with the best receipts of the most Antientest Physitians; and for its singular force in expulsion of poison is equall, if not exceeding that rare Antidote so seriously invented by the Pontique King, which from him (till this time) carries his name of *Mithridate*. And lastly, not onely approved by a Nationall Assembly, but more exemplarily remonstrated by the frequent use of the most knowing Physitians, who for the wonderfull force that it hath against all the diseases of the Lungs, Justly allow the name of a *Pulmonist* to every *Alebrewer*.

The further I seeke to goe the more unable I finde my selfe to expresse the wonders (for so I may very well call them) operated by *Ale*, for that I shall abruptly conclude, in consideration of mine owne insufficiency, with the fagge-end of an old mans old will, who gave a good summe of mony to a Red-fac'd *Ale-drinker*, who plaid upon a Pipe and Tabor, which was this:

*To make your Pipe and Tabor keepe their sound,
And dye your Crimson tincture more profound,
There growes no better med'cine on the ground,
Than Aleano (if it may be found)
To buy which drug, I give a hundred pound.*

Drinke and welcome,

Ale is rightly called Nappy, for it will set a nap upon a mans threed bare eyes when he is sleepey. It is called *Merry-goe-downe*, for it slides downe merrily; It is fragrant to the *scent*; It is most pleasing to the *taste*; The flowring and mantling of it (like Chequer worke) with the Verdant smiling of it, is delightfull to the *sight*, it is *Touching* or *Feeling* to the Braine and Heart; and (to please the senses all) it provokes men to singing and mirth, which is contenting to the *Hearing*. The speedy taking of it doth comfort a heavy and troubled minde; it will make a weeping widow laugh and forget sorrow for her deceased husband; It is truly termed the spirit of the Buttry (for it puts spirit into all it enters,) It makes the footmans Head and heeles so light, that he seemes to flie as he runnes; It is the warmest lineing of a naked mans Coat, (*that's a Bull*) It satiates and asswageth hunger and cold; with a Toaste it is the poore mans comfort, the Shepheard, Mower, Plowman, Labourer and Blacksmiths most esteemed purchase; It is the Tinkers treasure, the Pedlers Jewell, the Beggers Joy, and the Prisoners loving Nurse; it will whet the wit so sharp, that it will make a Carter talke of matters beyond his reach; It will set a Bashfull suiter a woing; It heates the chill blood of the Aged; It will cause a man to speake past his owne or any others mans capacity, or understanding; It sets an edge upon Logick and Rhetrick; It is a friend to the *Muses*; It inspires the poore Poet, that cannot compasse the price of *Canarie* or *Gascoigne*; It mounts the Musitian bove *Eela*; It makes the Balladmaker Rime beyond Reason, It is a Repairer of a decaied Colour in the face; It puts Eloquence into the Oratour; It will make the Philosopher talke profoundly, the Scholler learnedly, and the Lawyer Acute and feelingly. *Ale* at Whitfontide, or a Whitson Church *Ale*, is a Repairer of decayed Countrey Churches; It is a great friend to Truth, for they that drinke of it (to the purpose) will reveale all they know, be it never so secret to be kept; It is an Embleme of Justice, for it allowes and yeelds measure; It will put courage into a Coward, and make him swagger and fight; It is a seale to many a good Bargaine. The Physitian will commend it; the Lawyer will defend it, It neither hurts, or kils, any but those that abuse it unmeasurably and beyond bearing; It doth good to as
many

All Drinks and all Waters.

many as take it rightly; It is as good as a paire of Spectacles to cleare the eyesight of an old parish Clarke; and in Conclusion, it is such a nourisher of Mankinde, that if my mouth were as bigge as Bishopsgate, my Pen as long as a Maypole, and my Inke a flowing spring, or a standing fishpond, yet I could not with Mouth, Pen, or Inke, speake or write the true worth and worthinesse of *Ale*.

Beere.

NOW, to write of *Beere*, I shall not need to wet my pen much with the naming of it, It being a drinke which Antiquitie was an *Aleien*, or a meere stranger to, and as it hath scarcely any name, so hath it no habitation, for the places or houses where it is sold doth still retaine the name of *An Alehouse*; but if it were a Beere-house, (or so called) yet it must have an Inferiour stile of hous-roome than An Alehouse; for *An* is the name of many a good woman, and the name *An* cannot be properly given to a Beere-Brewer, or Beere-house; for to say *An* Beere Brewer or *An* Beere house is ridiculous; but *An Ale-Brewer* or *An Alehouse* is good significant English; or to say *An* Beere brewer or *An* Beerehouse or (by your favour *An* Taverne) is but botching language in great Brittain; but to say *A Alebrewer* or *A Alehouse*, is more improper than to bid a childe *A A* in his Chaire, when there is neither Chaire or stoole.

This comparison needs a *Sir Reverence* to Vsher it, but being Beere is but an Upstart and a foreigner or *Alien*, in respect of *Ale*, it may serve in stead of a better; Nor would it differ from *Ale* in any thing, but onely that an Aspiring *Amaritudinous* Hop comes crawling lamely in, and makes a Bitter difference betweene them but if the Hop be so cripled that he cannot be gotten to make the oddes, the place may poorely bee supply'd with chop'd Broome (new gathered) whereby Beere hath never attained the sober Title of *Ale*, for it is proper to say *A Stand* of *Ale*, and a Hogges Head of *Beere*, which in common sense is but a swinish Phrase or Appellation.

Indeede *Beere*, by a Mixture of Wine, it enjoyes approbation amongst some few (that hardly understand wherefore) but then it is no longer Beere, but hath lost both Name and Nature, and is called *Balderdash*, (an Utopian denomination) and so like a petty

Drinke and welcome,

Brooke running into a great stream looses it selfe in his owne current, the legges being wash'd with the weaker or smaller sort of it, is contemptuously called Rotgut; and is thought by some to be very medicinable to cure the Scurvie. The stronger *Beere* is divided into two parts (*viz.*) mild and stale; the first may ease a man of a drought, but the later is like water cast into a Smiths forge, and breeds more heartburning, and as rust eates into Iron, so overstale *Beere* gnawes auletholes in the entrales, or else my skill failes, and what I have written of it is to be held as a jest.

I have now performed my promise, yet cannot so cease, being much desirous to speak something of a forraigne Element, which in some sort seemes to obscure the glory of all the forenamed drinks; and is knowne to us by the name of *Sack*, which appellation was atchieved by derivation from *Don zago*, a Spaniard of the Province of *Andalowsia*, who was the first discoverer of this *Castilian* Elixar.

But herein (as before) I shall but loose my selfe the subject being most excellently handled, tasted, and well relished both in verse and prose, especially in that late Illustration of *Aristippus*, in which respect onely it is held fit that *Cambridge* should precede *Oxford*.

Sack.

Sack is no hypocrite, for any man that knowes what an Anagram is, will confesse that it is contained within the litterall letters and limmits of its owne name, which is (to say) a Cask. *Sack* then containes it selfe, (except it be drawne out) within its enclosed bounds, like *Diogenes*, in his *Tun*; yet *Sack* (overmuch drawne and excessively abused) hath drawne the abusers of it into many abuses and dammages, for *Tangrophilax*, a learned Lybian Geographer of our time, affirmes that it fumes into the head, though it well pleases the palate, yet neverthelesse that it helps the naturall weaknesse of a cold stomacke more than any other wine whatsoever. The old ancient Poets onely write of *Helicon*, *Tempe*, *Aganippe*, the *Pegasean* fountaine, the *Thespian* spring, The Muses well and abundance of other unknowne rich invisible blessings; But our age approves that *Sack* is the best lining or living for a good Poet, and that it enables our moderne writers, to versifie most ingeniou-

All Drinkes, and all Waters.

ingeniously, without much cudgelling their headpieces (a thing very much used in the pumpers for wit) whereby they get some portion of credit, a great proportion of windy applause, but for money, &c. For mine owne part, I do not, nor will drinke any of it, which is the reason that my verses want vigour, but if I could but endure to wash my midriffe in *Sack*, as the most grave Muschunters *Hexametrians*, *Pentametrians*, *Dactylians* and *Spondeians* doe; I should then reach with my Invention above the Altitude of the 39. sphere, and dive 50. fathom below the profundity of the deepest *Barrathrum*: The troth is, I have no reason to love *Sack*, for it made me twice a Rat in Woodstreet Counter-trap: besides where other wines have scarce strength to make me drunke (as I may take them) *Sack* hath the power to make me mad, which made me leave it.

Yet for the vertues that are in mine enemy, I must and will give due commendations; therefore I will give a touch at some things which is praiseworthy in this *Iberian*, *Castilian*, *Canarian*, *Sherrian*, *Mallaganian*, *Robolonian*, *Robdauian*, *Peterseamian*.

Is any man oppressed with *crudities* in his stomacke, so that it takes away all appetituall desire, insomuch that the sight of meat is a second sicknesse to him? let that man drinke *Sack*, the cure follows beyond beliefe: Is any man *Ingurgitated*, so that he is in the condition of a strong surfeit? let that man drinke *Sack* too; the remedy is sudden indeed to a poynt of wonder or admiration. Is any man so much out of the favour of *Elous*, that he is short-winded, or that his voice or speech failes him, let him drinke *Sack*, (as it may be taken) it shall make him capable to vent words and speake beyond measure: Doth any man (for the clearing of his stomacke) desire a vomit? let him take a quantity of *Sack*, and by the operation of the same it shall be effected; So that we may justly say that *Sack* is a second nature to man, and that the Physicians well knew, when they confinde it to the Apothecaies shops (which was not till neere the end of King *Henry* the eights Raigne, about the yeare 1543; and in King *Edward* the sixts first and second yeare 1548.) till which time none but the Apothecaries had the honour to sell *Sack*, and that was onely for medicine, and for sicke folkes: but though now it be more dispersed into Great mens houses and
Vintners

Drinke and welcome,

Vintners cellars, yet it hath obtained no absolute freedome to this day, for in the manfions or dwellings of many that keepe the faireft houfes, the Mannagement and tuition of *Sack* is to fome lewd (ill natur'd, or nurtur'd) yeoman of the Winecellar, whereby it is too often adulterated, and alfo brought to fuch an astringencie, brought to fuch points of mortification, that it is impoffible it fhould ever be worthy to gaine the approbation of a Wine-vinegar man, and it were heartily to be wifh'd that this enormous abuse were punifhed by the vertue of a Dog-whip.

A word or two for example, and I fhall conclude: *Lucius Pifo* that great Generall that conquered *Thrace*, was wonderfully given to the drinking of *Sack*, infomuch that he was oftentimes carried from the Senate houfe; and it was fo farre from being an impeachment to his honour, that nevertheleffe *Augustus Cæfar* committed to him the charge, care, and truft of the moft fecret affaires of State, and never had any caufe to be discontented with him: the like we read of *Tiberius* and *Caffus*; and as faithfully was the plot and purpofe to kill *Cæfar*, (in the Senate) committed unto *Cimber* (who dranke nothing but *Sack*,) as unto *Caffius* who dranke nothing but Water; and certaine I am that the *Persians*, after their drinking of *Sack*, were wont to confult of their chiefeft and moft ferious ftate-bufineffes: and *Cyrus*, (that fo farre and famous a renowned King) among his other high praifes and commendations, meaning to preferre himfelfe before his brother *Artaxerxes*, and get the ftart of him, alleageth the caufe of his being victorious over him to bee chiefly becaufe he could drinke more *Sack* than he.

I commend not intemperance in all thefe allegations, the Reader may please to Remember my former teft for moderation, and *Sack*, being fo taken, will be to the moderate taker a comfort againft cares and croffes, and fo with *Iuvenals* words in his foureteenth fatire I fhut up all;

*Thou fhalt be from difeafe and weakneffe free,
From mone, from care, long time of life to thee
Shall by more friendly fate afforded be:
Drinke Sack therefore if you'l be rul'd by me.*

Here



Here followeth, a laborious and
effectuall discourse, in praise of the Element of
all Waters fresh and salt, with their operation;
with a touch of the causes of all sorts of weather,
faire and foule.



That of Earth was made, yet no earth have,
No not so much as may afford a grave: (twine
For when that death my lives thred shall un-
I have no buriall in a ground that's mine:
Of all the Elements, the Earth is worst;
Because for Adams sinne it was accurst:

Therefore no parcell of it will I buy
But on the *VVater* for reliefe relie.
When as mans crying crimes in volleyes flew
To Heaven, and Heavens high vengeance downward drew:
Then Water all the World did overrunne,
And plagu'd th' abuses that on Earth were done.
From showres of Water, rain'd from Skies to Earth,
Spring, Sommer, Haruest, Winter have their birth.
For *VVater* is the Milke of Heaven, whereby
All things are nurs'd, increafe and multiply.
The oldest and most grave Astronomers,
The learned'st and most sage Philosophers
Doe hold, that in the highest Altitude
A spheare of Water is, in Amplitude
Enveloping all other Orbs and Spheres,
With all the Planets swift and slow careares,
Even as the Sea the Earth doth compasse round,
The *Water* so the Firmament doth bound.
Should I of *Water* write, but what it is,

C

I should

Drinke and welcome,

I should be drowned in my Theames Abyffe :
And therefore I'll but dabble, wade, and wash,
And here and there both give, and take a dash,
In blest Records it truly is approv'd,
That Gods blest Spirit upon the *Waters* mov'd :
Then All things were involved in the Waters,
All earthly, Airie, and all fire matters :
Vntill th'Almighty (whose workes all are wonders)
With saying (*Let there be*) the Chaos funders.
Of a confus'd lump, voyd of forme and fashion,
He spake, and gave the world its faire creation.
And as at first the Waters compast all
The Chaos, or worlds universall Ball.
So still, of all the workes of God, most glorious
The water was, is, and will be victorious.
It doth surmount the Ayre, the fire it quenches
With Inundations it the Earth bedrenches :
The Fire may burne a house, perhaps a Towe,
But water can a Province spoyle and drowne :
And Ayre may be corrupted, and from thence,
A Kingdome may be plagu'd with pestilence :
Where many die, old, young, some great, some small,
But water floods plaies sweep-stake with them all.
Earth may be barren, and not yeeld her store :
Yet may she feed the rich, and starve the poore.
But Earth in triumph over all ner'e rid,
As in the Diluge once the Waters did.
Warre may make noyse with Gunnes and ratling Drums,
But Water, where it comes, it overcomes.
Thus Earth, nor Ayre, nor Fire, nor rumbling Warre,
Nor plague, or pestilence, nor famine are
Of powre to winne, where Water but commands,
As witnesse may the watry Netherlands.
Concerning Merchandise, and transportation,
Commerce and traffique, and negotiation,
To Make each Countrie have by Navigation
The Goods, and Riches of each others Nation.

Com-

All drinks and all waters.

Commodities in free community,
Embassages for warre or unity :
These blessings, by the Sea, or some fresh River
Are given to us, by the All-giving Giver.
And in the vasty and unmeasur'd roome
Of *Neptunes* Regiment, or *Thetis* wombe,
Are almost shapes and formes of all the things
Which in the Earth, or Ayre, or dies, or springs.
Ther'e Fishes like to Sunne or Moone, and Starres,
Fowles of the Ayre, and weapons for the Warres,
Beasts of the Field, and Plants and Flowers there,
And Fishes made like Men and Women are.
All instruments for any Art or Trade,
In living formes of Fishes there are made.
This is approv'd, if any man will seeke
In the first day of *Bartas* his first weeke,
Heaven hath ordain'd the watry Element
To be a Seale and sacred Sacrament,
Which doth in Baptisme us regenerate,
And man againe with God doth renovate.
And as it in the Laver (mysticall)
Doth cleanse us from our sinne originall :
So for our corp'rall uses 'tis most meete
To wash our cloathes, and keepe us cleane and sweet.
Wer't not for Water thus we plainelie see,
No Beast on Earth more beastly were than wee.
Our selves with nastinesse our selves should smother,
Or with our owne stench poyson one another.
It keepes our vessels cleane to dresse our meate,
It serves to cleanse and boile the meate we eate.
It makes our houses handsome, neate and cleane,
(Or else the mayd is but a fluttish queane)
Thus Water boyles, parboyles, and mundifies.
Cleares, cleanses, clarifies, and purifies.
But as it purges us from filth and stincke ;
We must remember that it makes us drinke,
Metheglin, Bragget, Beere, and headstrong Ale,

Drinke and welcome,

(That can put colour in a visage pale)
By which meanes many Brewers are growne Rich,
And in estates may soare a lofty Pitch,
Men of Good Ranke and place, and much command
Who have (by sodden Water) purchast land :
Yet sure I thinke their gaine had not been such
Had not good fellowes vs'de to drinke too much ;
But wisely they made hay whilst Sunne did shine,
For now our Land is overflowne with wine :
With such a Deluge, or an Inundation
As hath befotted and halfe drown'd our Nation.
Some that are scarce worth 40 pence a yeere
Will hardly make a meale with *Ale* or *Beere* :
And will discourse, that wine doth make good blood,
Concocts his meat, and make digestion good,
And after to drinke Beere, nor will, nor can
He *lay a Churle upon a Gentleman*.
Thus *Bacchus* is ador'd and deifide,
And We Hispanializ'd and Frenchifide :
Whilst Noble Native *Ale*, and *Beeres* hard fate
Are like old Almanacks, Quite out of Date ;
Thus men consume their credits and their wealths,
And swallow sicknesses, in drinking healths,
Untill the fury of the spritefull Grape
Mounts to the braine, and makes a man an Ape,
A Sheepe, Goate, Lion, or a Beastly swine,
He snores, besoyl'd with vomit and much Wine.
At Good mens Boords, where oft I eate good cheere,
I finde the Brewer honest in his Beere.
He fels it for small Beere, and he should cheate,
In stead of small to cosen folks with Greate.
But one shall feldome find them with that fault,
Except it should invisibly raine Mault.
O Tapsters, Tapsters all, lament and cry,
Or desp'rately drinke all the Tavernes dry :
For till such time as all the Wine is gone,
Your are bewitch'd, and guests you shall have none.

Then

All Drinks and all Waters.

Then to the Tavernes hye you every man :
In one day drinke foure Gallons, if you can,
And with that tricke (within a day or twaine)
I thinke there will but little Wine remaine.
Your hopes to hoppes returne againe will be,
And you once more the golden age will see.
But hold, I feare my Muse is mad or drunke,
Or else my wits are in the wetting shrunk :
To *Beere* and *Ale* my love hath some relation
Which made me wander thus beyond my station.
Good Reader be my Priest, I make confession,
I pray thee pardon me, my long digression.
From *Beere* and *Wine* to water now a while,
I meane to metamorphose backe my stile.
Wer't not for Water, sure the Dyers would die,
Because they wanted wherewithall to dye.
Cost would be lost, and labour be in vaine,
'Tis Water that must helpe to die in Graine.
They could then feare no colours, it is cleare,
Want water, and there will be none to feare.
The Fishmongers, (a worthy Company)
If VVater did not still their Trade supply,
They would be Tradefalne, and quite downe be trod,
Nor worth the head or braine-pan of a Cod.
Then Lent and Ember-weekes would soone be shotten,
All fasting daies would quickly be forgotten :
Carthusian Friers, in superstitious Cloysters
VVould want their stirring Cockles, Crabs and Oysters :
And Catholicks turne Puritanes straight way,
And nevermore keepe Lent or fasting day.
But leaving *Neptune*, and his Trumpling *Triton*,
Of other *VVaters* now I meane to write on,
(Exhal'd by *Phæbus* from the Ocean maine)
Of Clowdes, of misty Fogs, all sorts of Raine,
Of Dew, of Frosts, of Haile, of Ice of Snow
VVhich falls, and turnes to *water* here below,
Of Snow and Raine, as they together meet

Drinke and welcome,

VVell mingled in the Ayre, are called Sleet.
Of Springs, of petty Rils, of Chryftall Founts,
Of Streamelets here my merry Mufe recounts ;
Of Foordes, of Brookes, of Rivers, Lakes and Bournes;
Of Creekes, of Ebbes and flouds, and their returnes,
Of Gulphs, ponds, Whirlpooles, Puddles, Ditches, Pooles,
Of Moates, of Bathes, fome hot, and fome that cooles,
Of *Waters*, bitter, sweet, fresh, salt, hot, cold,
Of all their operations manifold ;
These (if I can) I'll mention with my Pen
And last of Urin and strong Watermen.

Of Clouds. A Cloud's a Vapour, which is cold and moyft,
Which from the Earth, or Sea, the Sunne doth hoyft
Into the middle Region of the Ayre,
And is (by extreame cold) congealed there,
Untill at last, it breake and fals againe,
To Earth, or Sea, in snow, fleet, Haile or Raine.

Of Mists. Mists are such clouds, which neere the earth doe lye,
Because the sun wants strength to draw them high.

When radiant *Sol* displaies his piercing Beames
Of Raine. Into a cloud, it Thawes, and Raines, in streames :
And as the cloud is distant neere or farre,
So, great, or small the showrie droppes still are.
Some men ('gainst Raine) doe carry in their backs
Prognosticating Aking Almanacks :

Some by a painefull elbow, hip, or knee,
Will shrewdly guesse, what wether's like to be :
Some by their cornes are wondrous Weather-wife,
And some by biting of Lice, Fleas, or Flies :
The Gowt, Sciatica, The Gallian *Morbus*,
Doth oft foretell if Tempests shall disturbe us ;
For though these things converse not with the stars,
Yet to Mans Griefe they are Astronomers ;
In Spring time, and in Autumne *Phæbus* Ray
From land and sea drawes vapours in the day,
Which to th' Ayres lowest Region he exhales,
Dew. And in the night in pearly dew it fals.

Here

All Drinkes, and all Waters.

Here oft fall Meldewes, sweet as Hony ; And
Dew oft turnes Manna in Polonia land.
Twixt Dew and Hoare-frost, all the ods, I hold *Hoare frosts*
One comes from heate, the other from the cold.
Hayle is an Ice which oft in flawes and stormes *Hayle.*
In spring and Harveft fals, in sundry formes ;
For in the Autumne, Winter, or by night
Scarce any Hayle within our land doth light.
And last comes *Snow*, the cold'ft of Winters Weathers, *Snow.*
Which fals and fils the Ayre with seeming feathers.
These from the land, and from the Ocean Maine,
The Sun drawes up, and then lets fall againe.
Thus water universally doth fly
From Earth and skie to Sea, from them to Sky :
For 'twixt the Firmament, the land and Ocean,
The Water travels with perpetuall Motion.
Now, from the Airy Regions I descend,
And to a lower course my study bend :
He that of these things would know more, may please
To looke them in some Ephimerides.
Springs, (in the Earth) I doe Assimulate *Springs.*
To veines of Man, which doe evacuate,
And drop by drop through Cavernes they distill,
Till many meetings make a petty *Rill* :
Which Rill (with others) doe make Rivolets,
And Rivolets, Brookes, Bournes and foords begets,
And thus combined, they their store deliver
Into a deeper trench, and make a River.
Then Rivers joyne, as *Isis* doth with *Tame*, *Rivers.*
And *Trent* with *Ouse*, and *Humber* doth the same.
These altogether doe their Tributes pay
Unto their soveraigne Ocean night and day.
These make Dame *Tellus* wombe to fructifie,
As blood in veines of men doe life supply.
Lakes in low vallied Grounds have Generation, *Lakes*
Or from some severall Rivers Inundation.
Some *Lakes* seeme Oceans, amongst which are these
The

Drinke and welcome,

The *Dead-lake*, Hircan, and the Caspian seas.
A *Whirpooles* like unto state policy
Not to be founded, but with jeopardy.
Hot Bathes doe spring from Brimstone veines, whose heat
For many cures have operation great.
Some minerall earth is bitter, and doth make
The water issuing thence, that taste to take.
In *Scicily*, they say, there is a VVell
VVhose water doth for Vinegar serve well.
A VVell neere *Bilen* in *Bohemia* lies
VVhich (like burnt VVine) the Countrey there supplies.
And divers springs in *Germany* there be,
VVhose taste with Vinegar, or VVine agree.
For there the Brimstone mines, and Minerals
VVith Fumes infusing vapours up exhales
And with the waters doe incorporate
Hot, cold, sweet, sowre, as they ennaccuate.
Some Rivers are of such strange working might, (white,
VVhich dranke (by sheepe) doth change them black from
Some that with bathing cure, blind, deafe, and lame,
And makes mens haire red that doe drinke the same,
Some are at noone key-cold, at midnight hot,
Some makes a man mad, some a drunken sot,
Some are in summer cold, in winter warme,
And some are banefull, full of poyfn'ous harme.
Some (do with lust) make mens affections burne,
And some (through coldnesse) wood to stones will turne,
Some will quench burning torches straite, and then
Dip'd in the water they are light agen,
I read that in *Silicia* one may finde
A well which if Thieves drinke of, are stricke blinde,
My selfe, and many thousands more than I
Would (rather then to drinke thereof be drie.)
If *Brittaines* waters all were such, I thinke
That few of us would dare thereof to drinke :
I could write more of strange wells opp'rations :
And waters of our owne and other Nations.

But

All Drinks and all Waters.

But Doctour *Fulk* of late hath writ a booke,
Of Met'ors, and who lifts therein to looke,
May read, and reading may be well suffic'd,
So learnedly he hath Epitomiz'd.
There are two Springs, which women (when they mump)
Or lumpish lowring from their eyes can pumpe,
And in those pearly streames the foole, and witty,
Hath oftentimes beene duck'd or fous'd with pity :
Kinde hearted men are drown'd in sorrow deepe
When they doe see a handsome woman weepe.
But Aprill like, soone dry and quickly wet
(As anger, love, or hate doe rise or set,)
But as for those that truely spring from grieve,
I wish them consolation and Reliefe.
Now (to ecclips the vigour of the Vine)
We have strong waters, stronger much than Wine :
One with a quart of water drunke may be,
When (of the best wine) he may hold out three,
The fellers of these waters seldome row,
And yet they are strong-water-men, I know.
Some water-men there are of sight so quicke,
They'l tell by water if a man be sicke,
And (through the urinall) will speedily
Finde out the cause, the grieve and remedy.
These men deserve much honour, love and thanks.
But hang base pisspot cheating Mountebankes.
'Twere fit the Ratcatchers with them should be,
Combin'd in one, and at one Hall made free.
I could speake why the sea doth ebbe and flow,
And why 'tis salt, but Doctour *Fulke* doth show
Compendiously, as I have said before ;
And therefore here I'le touch these poynts no more.
Month changing *Luna*, hath the government
O're all the various watry element,
And as the Moone is mutable even so
The waters still are turning to and fro :
'Tis smooth, 'tis rough, deepe, shallow, swift and flow,

D

Whose

Drinke and welcome,

Whose motion doth perpetuall ebbe and flow :
Most weake, most strong, most gentle, most untam'd
Of all the creatures that were ever nam'd :
It is so weake that children may it spill,
And strong enough millions of men to kill :
As smooth as Glasse, as Rugged as a Beare,
Weake, and yet greatest burthens still doth beare,
And as the waters from the Moone doth carry
Her inclination, and like her do vary :
So I (a Water-man) in various fashions,
Have wroate a hotchpotch here of strange mutations,
Of ancient liquors, made by *Liber Pater*,
Of drinkes, of Wines, of fundry sorts of Water :
My Muse doth like a Monkey friske and frigge,
Or like a Squirrell skip, from twigge to twigge :
Now sipping *Sider*, straightway supping *Perry*,
Metheglin sweet, and *Mead*, (that makes her merry)
VVith *Braggot*, tharein teach a Cat to speake,
And poore *Pomperkin* (impotent and weake)
And lastly (as the chiefe of all the rest)
She tipples *Huff-cap Ale*, to crowne the feast,
Yet now and then in *Beere* and *Balderdash*
Her lips she dips ; and cleane her entrailles wash :
And ending, she declares *Sack's* mighty power,
VVhich doth time, coyne, wit, health, and all devoure.
Not by the mod'rate use, but by th' abuse
Which daily is in univerrall use.
For *Rhenish*, *Claret*, *White*, and other Wines
They need not the expression of my lines ;
Their vertue's good, if not commix'd impure,
And (as they'r us'd) they may both kill or cure.
Through drinks, through wines, and waters, I have run,
And (being dry and sober.) I have

D O N E.

1641.

John Taylors last Voyage.

[HAZLITT, No. 65.]

1844

John F. Johnson's last voyage.

1844

John Taylors last Voyage,

AND ADVENTVRE, PERFORMED

from the twentieth of *Iuly* last 1641.

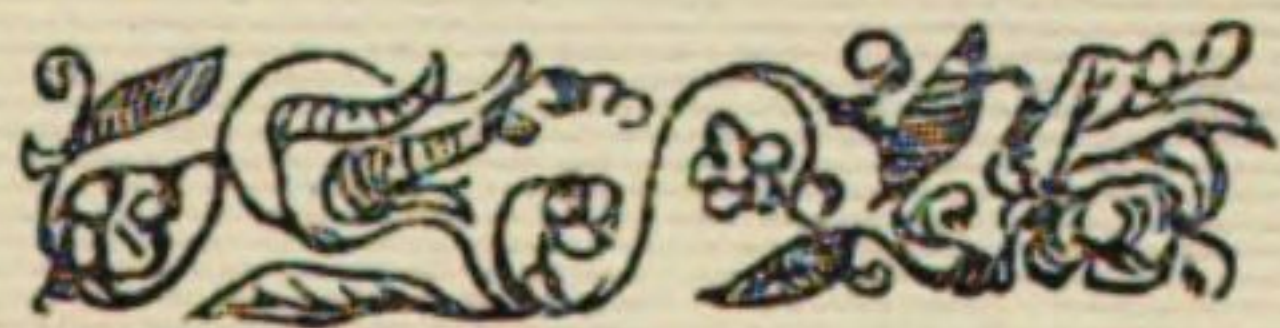
to the tenth of *September* following.

In which time he past, with a Scullers Boate
from the Cittie of *London*, to the Cities and Townes
of *Oxford*, *Gloucester*, *Shrewesbury*, *Bristol*,
Bathe, *Monmouth* and *Hereford*.

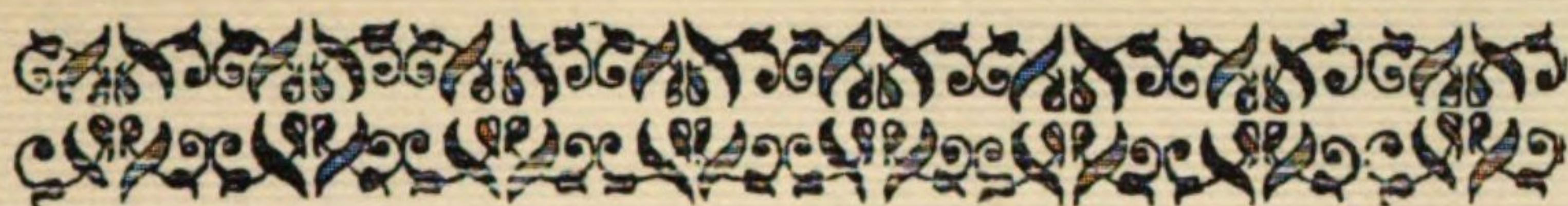
The manner of his Passages and Entertainment
to and fro, truly described,

With a short touch of some wandring and some fix-
ed Scismatiques, such as are Brownists, Anabaptists,
Famalies, Humorists and foolists, which the Authour
found in many places of his Voyage and
Iourney.

By *John Taylor*.



Printed at *London* by *F. L.* for *John Taylor*, and may be
had at the shoppe of *Thomas Bates* in the
Old Baily. 1641.



To his Friend Mr. *John Tayler*,
on his voyage and Iourney.



F true affection doth your muse inspire
To th honor'd welfare of your native place,
Then set your hand to now I you desire,
The time is now, when you may do us grace.

*This subiect sure is large, if you thinke of it
You are not bounded, but you may at ease
Survey, collect the good the honour profit
Of trade, of Citie, Countrey, Rivers, Seaes.*

*It may provoke some yet not thought upon
To raise the ruines of this decayed place;
To prosecute this hopefull worke begun
And leave some honour to our after Race.*

*From ancient Monmouth Geffery tooke his name,
So Henry did from Huntington likewise;
Why may not Gloucester ad to Taylors fame,
Since that from thence his birth and name did rise.*

Gloucester this 3 of
August, 1641.

Yours to command

HENRY ELLIS.

A 2



John Taylor Water-Poet

ANAGRAMME:

Loapety-Troianroweth.

Strange Newes! There is arrived at our Key;
A wandring Poet alwaies in his way;
Whose wilfull Errors makes him thus to vaunt,
Æneas-like, I came from *Troyonvant*.
I rowed in Rivers sometimes checkt by Milles,
Steer'd under Bridges, and came over Hilles.
The Oares of pleasure and of profit brought
This Water-Poet hither in his boat;
And hence he must, but yet he will I trow
To the *Brittaines* rather then the *Latines* row:
English will serve him rightly to rehearse
His crooked travells in good prose or verse.
When as the winds of fancy cease to blow him,
If he have watermen to row or tow him;
Expect Relations, I beleeeve in fyne
The Poets waterworkes will goe in wine,
And all his dry-land passages appeare
With casuall events both here and there.
Now I doe wish he may accomplsh it
Without expence of any thing but wit.

Gloucester 3, August.

1641.

Yours Io. DORNEY.

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JOHN TAYLORS LAST
VOYAGE, AND ADVENTVRE

performed from the twentieth of *Iuly*
last 1641. to the tenth of *Septem-*
ber following.

OF famous *Rivers, Brooks, Bournes, Rills, & Springs,*
Of *Deepes* and *Shallowes* my invention Sings,
Of *Rocks* Impenetrable, *foulds* and *Mills,*
Of *Stopps,* and *Weares, Shelves, Sands,* and mighty *Hills,*
Of Navigable passages (Neglected)
Of Rivers spoyl'd, men begger'd and deiected.
Of *Tame,* of *Isis, Seaverne, Wye* and *Teme*
Lugge, Loden, Doyre, and *Monnoes* Pearly Streame,
Of these, of more than these, and of their Vses,
And of their miserable strange Abuses.
I truely treat, that men may note and see
What blessings Navigable Rivers bee,
And how that thousands are debar'd those blessings
By few mens Avaritious hard oppressings.
I also shew how those faults may be mended
And no man have just cause to be offended.
And with a paire of Oares (for that intent)
I once from *London* unto *Lincolne* went,
Whereas a passage seven miles was cut thorowe
From *Lincolne* into *Trent,* and to *Gainsborowe;*

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That

John Taylors last voyage.

That way I past, and into *Humber* past
To *Hull*, from thence to *Owse*, and *Yorke* at last,
Another Voyage to the West, againe
I (with a Wherry) past the raging Maine
From *London* to the Isle of *Wight* and thence
To *Salisbury* (with Time and Coynes expence)
Since when our gracious soveraigne did ordaine
The Viscount *Dorchester* to take the paine
To view what wrongs the River *Thames* did beare
I served then, and every *Stoppe* and *Weare*
And all impediments, I found I writ
And (hoping for amendment) printed it.
For care was taken, and true industrie
That from faire *Oxfords* University
To *London* I Annottomiz'd the flood
And shew'd it's qualities both bad and good.
Promise was made, *Thames* wrongs should bee re-
And some small helps were speedily perform'd (form'd
But yet not halfe is done that then was spoken
(*All promises are either kept or broken*)
For as a monument, of our disgraces
The Rivers too too fowle in many places.
I have describ'd heere many an injury
In three great Rivers, *Severne*, *Thames*, and *Wye*)
Besides two Rivers *Avon*, one makes speede
To *Bristol*, (and doth make it rich indeede.)
And would *Bathe* cure that Rivers great amisse
That City would be richer then it is,
But each man to himselfe beares private love
And no man will the generall grieve remove.

The

Iohn Taylors last voyage.

The other *Avon* Ruines past *Gloster* West
From *Bristols Avon* fifty miles at least,
It glides to *Stretford* Towne from *Coventry*
And into *Severne* falls at *Tewxbury*.
Of Rivers, many writers well have done
Grave *Camden*, *Draytons Polyolbyon*,
And painefull *Speede*, doth in his Mappes declare
Where all these Brookes and waters were and are,
But yet not any one have fought (but I)
To finde their wrongs, and shew some remedy.
I shew the meane neglect of Navigation
For few mens profit, publique lamentation,
To encrease some five or fixe mens Treasury
Whiles twenty thousand lives in misery,
From shore to shore brave Rivers are dam'd so
That not a wooden dish hath roome to go,
No not a hand breadth, but that all is stop'd
And from the poore man all reliefe is stop'd.
It is the goodnesse of our God to give
To us foure *Elements*, whereby we live :
Those Elements, *Fire*, *Water*, *Ayre* are nam'd
And *Earth* (of which althings are made and fram'd,
And all those blessings, the great God of Heaven
(Some more, some lesse to every man hath given.
By ayre and breath (and breath no man buy
Ayre serves all creatures in community)
And though earth yeeld materialls for the fire
Which many a sonne (by right) holds from his fire,
Yet sure me thinkes the water should be free
For passage, for all men of each degree.

And

John Taylors last voyage.

And though the Rivers in proportions are
Shar'd thine, or mine, or this or that mans share,
Yet sure, when God gives water, boates to beare
It should not be stop'd up, with Mill or Weare.
And now my meaning plainer to disclose,
A little while I'll turne my Verse to Prose.

AS Raine from the *Firmament* is drawne from the Sea, and other waters and Vapours of the *Earth*, and *Ayre*, by the vigour of the *Sunne*, whereby Rivers spring and overflow Graffe, Groves, Fruits encrease, fishes multiplie, beasts and cattell breede, and waxe fat, Corne plentifull, Butter and Cheefe in abundance, and all other blessings for the life of man or beast is nourished with milke of Heaven (as raine may justly be called) So Navigable Rivers are the Cherishing veines of the body of every Countrey, Kingdome, and Nation: And as the veines of man doth distill supporting sustenance, to every part and member of his body; so doe passable Rivers convey all manner of commodities from place to place, to the benefit of all and every place in every Countrey and Teritorie.

My selfe bearing a naturall affection to Portable Rivers, and a settled inclination and desire of the preservation and use of them, did for the same intent especially lately passe with a small Scullers boate into five great Rivers of this Kingdome; for the which intent, (to beare charges) I procured divers of my friends to subscribe to severall Bills, for them to pay
me

John Taylors last voyage.

me some feverall small fummes of money, upon my delivery to each of them a booke at my returne of the passages and entertainements which I had in my journey; which booke this is, which you are now reading, and how I past out and came backe againe, with many occurrences that happened I have truly related as followeth.

On the twentieth day of *July* last, 1641. (the second day of the dogged Dog dayes (I with my two men and a brace of boyes were imbarqued with a Scullers boate first from *London*, and within halfe a quarter of an houre after, I past from my house neare the Beares Colledge on the Bancks side, I tooke leave of some friends, and had a flagge advanced as a token of my publike departure; but some enemies gave out that I was runne away, who I doe know (since my returne,) to be a crew of malicious *Vermin*, (that still being the most auntient name of their Captaine and leader,) on the day afforesaid with many stops, stayes, and taking leaves, wee gat to *Oatlands* at night, and lodged at *Weybridge* at the signe of the fixe *Ankers*. The next day, being wendnesday I strived against the streame as farre as *Great Marlow*, in *Buckinghamshire*, where I Lodg'd at the signe of the Crowne. Thursday the 22. of *July*, I past (with much toyle) from *Marlow* to *Goring*; and the next day I came to *Abington*. If it be demanded why I was so many dayes in passing 130 miles, I answer that the River (by reason of a great drought) wanted water in may places, so that wee were forc'd to wade, and leade or hale the boate
divers

John Taylors last voyage.

divers times, and moreover we did pull the said Boate over or thorough 14. Locks, besides many other impediments, which hindred our passage.

As farre as above *Stanes* (which is forty miles by water from *London*, The River *Thames* is by the care and providence of the Lord Mayor well conserved and kept from impediments of Stops Weares, Sand beds and other hindrances of passages of eyther Boates or Barges, and from *Stanes* to the furthest part almost there is no stoppage (but only Weares, which Weares have Lockes to open and shut for the passing to and fro of all manner of vessells (passable thorough from *London* to *Oxford*; betwixt which Cities the Barges doe draw up nineteene of those Lockes with engines (like Capstanes) which are called *Crabbs*. I doe relate this heare, because the Reader may by that which followeth understand, that though Weares be necessary in Rivers, yet they ought not to stop up all passages, but to suffer Lockes to be opened and shut as *Thames* hath.

Thurseday the twenty seaven, I passed with my Boate from *Abington* to *Oxford*, where I was well entertained with good cheere and worshipfull company at *University Colledge*; The next day I passed to a place called *Babblack Hive* (or *Hithe*.) And on Thursday the twenty nine, I passed by *Lechlade*, and came to *Creeklade*; This towne of *Creeklade* is five miles distant by land from *Cicester*, but it is easier to row sixtie miles by water on the River of *Thames*, then it is to passe betweene those two townes, for there are so many

John Taylors last voyage.

many milles, fords and shallowes with stops, and other impediments that a whole daies hard labour with my selfe and foure more could neyther by toyle or Art get but to a Mill of one Master *Hortones* at a place called *Suddington*, a mile short of *Ciciter*, so that according to land measure we went but foure miles in a long dayes travell. The last of *July* I left *Suddington* Mill, with the honest welcome of the Miller and his wife, and with much a doe for want of water I gatt to *Ciciter*, where the River was so dry that it would beare my boate no further; at the hither end of that Towne there stands a great Barne belonging to one *Cooke*, of whom I hired a Waine, wherein I put my Boate my selfe and my Men, Boyes, and luggage; this Waine did in lesse then five houres draw me from the River *Ifis* neere *Ciciter*, to a brooke called *Stroud*, which booke hath it's head or Spring in *Bessley* Hundred neere *Misserden* in *Cotswould* in *Glostershire*, (*Stowd* and *Churne* might be cut into one, and so *Severne* & *Thames* might be made almost joyned friends) are within 4. miles of *Churne*, which hath its first spring nere *Coberley*, 7. miles from *Glocester* & falles into *Ifis* about *Læchlad*, so that 4 miles cutting in the Land betwixt *Churne* and *Stroud*, would be a meanes to make passages from *Thames* to *Severne*, to *Wye*, to both the Rivers of *Avon* in *England*, and to one River of *Avon* in *Monmouthshire*, which falles into the River of *Vske* neere *Carlion* in *Wales*. By which meanes goods might be conveyed by water too & from *London*, in Rivers at cheape rates without danger, almost to half the countyes in *England*

John Taylors last voyage.

land and *Wales*. But there is a devill or two called *sloth* and *couvetuousnesse*, that are the bane of all good endeavours and laudable Actions, but more of this shall be said hereafter.

I being vncarted (with my boate) at a place called *Stonehouse*, in the Afforesaid brooke called *Stroud*, with passing and wading, with haling over high bankes at fulling Milles (where there are many) with plucking over funcke trees, over and under strange Bridges, of wood and stone, and in some places the brooke was scarce as broad as my Boate, I being oftentimes impeached with the bowghes and branches of willowes and Alder Trees, which grew so thicke, hanging over and into the brooke, so that the day light or Sunne could scarce peepe through the branches, that in many places all passages were stop'd; so that I was sometimes forced to cut and hew out my way with a hatchett; with this miserable toyle all the day I gat at night to a Mill called *Froombridge Mill*, whereas (for our comfort) was neither Victualing house, meate, drinke or lodging, but that a good gentlewoman, one Mistris *Bowser*, there did comisetare our wants, and though she were not accustomed to victuall or lodge Travellers, yet the rarity of our boate, and strangenes of my adventure moved her so farre that shee at an easie rate did furnish us with good dyet, my selfe with a bed in an out-house, and my men and boyes with a sweet new mowed and new made hayloft.

I am much ingaged to a gentleman (one Master *John Stephens*,) whose worthy father *Nathaniell Stephanes*

John Taylors last voyage.

phans Esquire) is one of the Knights of the Shire for the County of *Glocester*, in this Honorable and high Court of Parliament. To this House at *Estington* (corruptly called *Eston*) I was invited from the Mill with my company, where we both at dinner and supper had welcome and good entertainment on Sunday the first of *August*. I doe further acknowledge my gratitude to Master *Mew* the Minister there, both for his Spirituall paines taking, twice the said Saboth, and also I thanke him for other courtesies which hee bestowed on me.

Munday the second of *August* I tooke my leave at *Froombridge Mill*, and (falling to our old worke againe of haleing and draweing from Mill to Mill, and from one hindrance to another, I came at last to *Whitmister*, where after I had plucked my boate over, I with my *Murnivall* of followers were stayd at the command of a worthy Gentleman named Master *Thomas LLoyd*, to whose house neere there we went upon small intreaty, whence my sudden entertainment was so freely generous as might have befeemed the persō of a good Knight or Esquire. The said gentleman went with me to the brookes mouth, and saw me entred into the River of *Severne*, where (with thanks) I tooke my leave of him, and in two or three howers space I swom up the *Severne* to the ancient Citie of *Glocester*, where I was borne, and where by reason of almost fifty yeares absence I was scarce knowne. But the right worshipfull *Thomas Hill* Esquire, Mayor of *Glocester* gave me noble entertainment, and invited mee and
my

John Taylors last voyage.

my servants to his house : the next day at dinner, and afterwards about three in the afternoone, he came to the key at the River side, where I entred my boate and tooke leave of him, and went to *Tewxbury* being (some twelve miles by water that night, the fourth of *August* I past by the citie of *Worcester* up the River to *Bewdley*, where I lodged at the signe of the *Pyde Bull*; The third of *August*, I went from *Bewdley* (being an extreame rainy day) and that night approaching I saw a faire house belonging to a Knight named Sir *VVilliam VVhitmore*, thither I went and demanded of some of his servants whether lodging might bee had for money, where a poore man did answer, that if I would but crosse the River with him, and goe but halfe a mile up a hill, I should have the best entertainment his poore cottage could afford, and necessity having no law, I accepted willingly ;

And surely that faire house I last spake of, was of a strange operation, for I was wet to the skinne when I went thither, and in lesse then halfe a quarter of an houre, I came away as dry as ever I was in my life; this is a misterie or a Riddle, for I saw not the butler.

The sixt of *August* I past thorough many sharpe streames, fords, and shallowes to a place called *Coond-lane-end*, where I lodgd at a Smiths, it being the one and only house there.

The seventh of *August* (being Saterdy) I arived at *Shrofebury*, where I tooke harbour at one *Luckmans* house upon the lower bridge, in the afternoone I went to the Major *Thomas Wingfield* Esquire, he bad me welcome

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com (but had no leasure to bid me drinke) but he came from the Towne Hall with me to my lodging, and saw mee in my boate, and afterwards with his hand and seale of his office, tooke his leave dryly of me. But Master *Thomas Jones*, an Alderman there, that had borne the office of a Bayliffe there, sixe times before *Shrewesbury* was a Mayor Towne, and (as I was informed hee was the first Mayor of that place, and he hath also beene high Sheriffe of the County of *Salop* (or *Shropshire*) that Gentleman invited mee to dine with him on munday the ninth of *August*, where there was no want of good company, fish, flesh, foule, venison, wine, and welcom.

That afternoone I left *Shewesbury*, and returned downe the River twelve miles by water to *Coonde-lane-end*, where I lodged at my old Hosts the Smiths house.

The tenth of *August* I came to the Citie of *Worcester*, where the Right worshipfull *William Norris* Esquire, Mayor there made me extraordinarily welcome, giving his testimoniall under his hand and seale of Mayoraltie, that I was there with my boate.

Wendnesfday the eleventh of *August* I returned to *Gloucester*, where I was well entertained at a venison feast, by the right Worshipfull Master Mayor and his Bretheren. And presently (after dinner) I tooke boate and left *Gloucester*, and past
B downe

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downe the River 12. miles to a place called *Gatcombe*, there I stayd while such time as the tyde would serve me towards *Brystow*, (which was about midnight,) But one Master *Hooper* that dwells there, being a very good Seaman, did give me good instructions and directions to avoyde many dangers in that nightly passage, besides I followed the tract of a boate laden with fruit which was bound for *Bristow*, so that after all nights labour amongst rockes and perrilous deepes, whirling Gulfes and violent streames about the Breake of day on Friday the 13 of *August*, I came to *Kingroad*, and staying there a while for the flood, I past up that River of *Avon* to *Hungroad* by *Crockhampill*, and by nine of the clock in the forenoone I came to the rich and famous City of *Bristoll*.

My entertainment there I will fet downe in briefe, which was by the Right Worshipfull *John Taylor* Esquier Mayor, a Gentleman endowed (by the bounty of Heaven) both with right and left hand blessings, on Sunday the fifteenth of *August* my selfe and followers were his invited guests twice: and the next day hee gave mee a Certificate under hand and seale of my Arivall at that Citie, and at my taking leave of him (he knowing that travell was chargeable) did discharge a peece at me, and I unfearefull of the shott, did put it up most thankfully; my
humble

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humble thankes to my Cofin Master *Thomas Taylor* at the Marfh there, whose friendship and favour I cannot requit or forget.

On the fixteenth of *August* I departed from *Bristoll*, towards the Citie of *Bath*, which is ten miles diftant by land, and neere feventeene by water, which with paffing by water over foure or five Milles and Weares, I attained to, at which Citie of *Bathe*, I ftayed two nights, being welcome to the Right Worfhipfull Master *Mathew Clift* Mayor, with good entertainement from him & fome other Townefmen, I tooke his hand and feale of Mayoraltie for my Certificate, and fo returned to *Bristoll* againe on wednefday the eighteenth of *August*.

The nineteenth of *August*, at midnight I left *Bristoll*, and with the tyde pafft downe the River into *Kingroad*, where I lay at the Hole mouth (as they call it) till the flood came, and day light beginning to appeare, with the fame tyde I pafft the broad water twelve miles to the River of *Wye* in *Monmouth* fhire; that day I pafft by *Cheapftow*, by the old Abbey of *Tinterne*, and to litle *Tinterne* where I lay all that night, in a very cleanly wholfome welch *English* Alehoufe. The twenty one I came to *Monmouth* (the fhire Towne of that Countrey) where one Master *William Guillian* did give me fuch entertaine-ment at his houfe (on Sunday the twenty two

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of

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of *August*,) as I am bound gratefully to remember.

Munday the twenty three of *August*, I left *Monmouth*, and (with a vvhole dayes labour by vvater) according to the miles by land) I got not a foote of ground; for at night when I came to a place called *Lidbrooke*, I was twelve miles from *Hereford*, and I was but twelve miles from the faid Citie vvhen I vvas in the morning at the Tovvne of *Mounmouth*, this doth shevv that the River of *Wye* doth runne a little crooked from *Lidbrooke*. I vvent (on Saint *Bartholomewes* day) to the Tovvne of *Roffe*, where I lodged nere *Wilton* Bridge there: and on the tvventie five I vvent to *Foune Hope*; and the tvventy fixe day about tenne of the clocke I gat to the Citie of *Hereford*, vvvhich vvas the last place and the end of my painefull travell, Joruney, Voyage, Perambulation, and Peregrination, or vvhat you please to call it; at *Hereford* I vvas invited to three severall places to dine on the friday, and I being not able to fatisfie them all, gave them all the flippe, the three places vv ere *Edmond Ashton* Esquire Mayor, the fecond the *Vicars* at the Minster or Colledge; thirdly, at a Taverne vvith diverse Gentlemen, but I having gotten the Mayors hand & seale, because I could not please all, left all, and stole away like a true man, leaving my thanks for Master Mayor, and Master *Philip*

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lip Traherne, vvith all the rest, for their kindnesse to me the day before.

At my being at *Hereford* I vvas in a quandary or brovvne studdy, vvwhether it vv ere best to sell my boat, & returne to *London* by land, or else to bring the boate home againe either by land or vvater, or both, or how I could: at last I determined & resolved to bring the monumentall vessell backe againe, vvwhich I did as follovveth.

On friday the 27. of *August* I passed dovvn the River of *Wye* to a place called *Inckson Weare*, vvhere, vvith great entertainment and vv elcom I vvas lodged and my men also at the house of one Master *Aperley*, dvvelling there, to vvhom (for many) favours I doe acknowledge my selfe to bee extraordinarily beholding. And on the Saterdag I came to *Lidbrook* to my former Hoste Master *Mosse*, where understanding and knowing the passage down *VVye* and up *Severne* to be very long & dangerous (especially if stormye weather should arise, the boate being split, torne & shaken that she did leake very much) these things considered, & that I was within five miles of *Severne* by land to *Newnham*, and that by water thither there was no lesse than 50 miles, I hired a Wayne from *Lidbrook* to *Newnham*. And on Munday the 30. of *August* I past up *Severne*, by *Glocester* (and working all night) came in the morning betimes to *Tewxbury*, into another River called *Avon*, which by the great charge and industry of Master

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Sands

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Sands is made navigable, many miles up into the Countrey. Tuseday the 31 of *August* I came to a Market Towne in *VVorcestershire* called *Pershore*. On the first of *September* I came to the Auncient Towne of *Evesholm* (corruptly called *Esham*) and seeing that River to bee further and further out of my way home, I hired another Wayne from *Esham* to *Burford*, where I found a crooked brooke called *VVindrush*, in which (after one nights lodging) with my appendixes having taken each of us a *Burford* bait, we passed many strange letts and hindrances into the River of *Ifis* or *Thames*: Againe at *Newbridge* 12. or 14. miles from *Oxford* by water. By which Univerfity I past to *Abingdon*. The fourth of *September*, where I stayed till Wednesday the eight day: from thence was I with my boate at home on the Friday following. And thus in lesse then twenty dayes labour 1200. miles were past to and fro in most hard, difficult and many dangerous passages, for the which I give God most humble and hearty prayse and thankes, and now I crave the Readers patience a little whilst I briefly treat of a few things that may bee profitable as well as pleasant.

I have before related of certaine stops, milles, and wares that doe hinder the passages of boates of *Thames* and *Ifis*, now I will treat a little of the abuses and uses of other Rivers.

As for the River of *Severne*, it is almost as much
abus'd

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abus'd as us'd, for an instance, there are Coale-mines neere it, and by the benefit of that River, mane a hundred family is served with sufficient fewell at cheape rates, but some of those Cole-mines doe yeeld neere 1000 tunnes of Rubbish yearely, which by reason of the neereneffe of the River is all washed into it, and makes so many shallowes, that in time *Severne* vvill bee quite choaked up, and all passage stopped, but of that River more at the conclusion.

Avon River, that serveth *Bristoll* would also be made to serve *Bathe*, and many other parts and places, if *Lockes* were made at west *Hanham* weare, and at *Kenisham*, (with 4. or 5. places more) for the River doth offer Gods blessing to the peoples mouthes, if they would but open their lippes to receive them.

The River *Wye* is debard of all passage with Boates, by 7. Weares, 2. of them are *Monmouth* Weare, & *Wilton* Weare, the other 5. are *Inkson* Weare, *Carow*, *Founehope*, *Hancocks* and *Bondnam* Weare, these seven weares (like the seven deadly finnes) doe dam up all goodnesse that should come from *Monmouth* to *Hereford* by water, and if the yron milles in the forrest of *Deane* doe eate up all the wood there (as it hath already done reasonably well and ill) within these few yeares, if the passages be stopt with Weares that coales cannot be carried by water to *Hereford* and many other places, it is to be feared that many rich

B 4

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men will bee glad to blow their fingers ends in the Winter through want of fiering, and numbers of poore will perish with extreame cold; the complaints and cryes are grievous already; which if I had not heard and seene I would not have beleevved: and 7. lockes at those Weares would helpe all, and hinder nobody, or else onely two Lockes would doe much good, the one at *Monmouth* Weare, & the other at *Wilton*, which is but eight miles from *Hereford*, and good vvay by land, for the carriage of any thing that might be brought by vvater.

For the other Kiver *Avon*, it comes from beyond the City of *Coventry*, and running by the Tovvnes of *Stretford*, *Evesholme*, and *Pershore*, it falles into *Severne* at *Tewxbury*, so that *Gloucestershire* (my native Countrey) is encompassed round vvith Navigable Rivers, of vvich Citie and Countrey I vvill speake a little for Countries sake, but most of all for love I beare to truth and Charity.

Records and Histories doe make true relation of the antiquity of the Citie of *Gloucester*, that it vvas built by *Arviragus* (a Brittain King) in the time of *Claudius Tiberius Cæsar*, The said *Claudius* being the *Roman Emperour*, and commander of the vvhole World; in whose Raigne our blessed Saviour suffered; King *Arviragus* and *Lucius* (the first Christian King doe lye there buried: vvhen the *Saxons* had the rule and domination
here

John Taylors last voyage.

here in the raigne of *Uter Pendragon* and the renowned worthy King *Arthur*, that City and County had a Duke, a Bishop, and a Major; above 1100 yeares past, their names were *Edell*, *Eldadus*, and *Eldor*, the shire is divided in 33. Hundreds, of which the Citie it selfe is one, and two Hundreds more named *Kings Burton* and *Dunstone*, with 30. Townes and Villages are annexed to the said Citie; which is all under the commande of the Major and his brethren. It hath beene anciently famous for the Trade of Merchandising, (now altogether decayed, the more is the pitty) King *Henry* the third was Crowned there the 28. of *October* 1216. there hath been many Dukes & Earles of *Glocester* since the *Norman* Conquest, as first *Robert fittz Hamon*, second *William de Mondevill*, third *Robert de Millent*, which Robert was taken prisoner & was exchanged for King *Stephen*, the said King being then taken prisoner by *Maude* the Empreffe) the fourth Earle of *Glocester*, was *William* sonne to the said *Robert*, and Lord of *Glamorgan*, was buried at *Kinsham* 1183. *John* (who was afterwards King of *England*) was the third Earle of *Glocester*, the sixt was *Almerick Mountfort*, buried at *Keinsham*. Sixt *Geoffery de mandevile*, he was slaine at a Tilting or Tournament 1216. The 7. was *Gilbert di Clare* 1230. The 8. *Richard de Clare* 1262. The 9. *Gilbert de Clare*, the second of that name 1295. all these three were buried at *Tewxbury*. *Richard de Mount hermer* was the 10. Earle 1323. *Gilbert de Clare* (the son of *Gilbert* the second) was the 11. Earle, was slaine at *Sherbin* in *Scotland*, and buried at *Tewxbury*

1313.

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1313. *Hugh de Audley* the 12 Earle dyed 1347. buried at *Tunbridge*. *Thomas of Woodstock*, the son of K. *Edward* the third, Duke of *Glocester*, was murthered at *Callice* 1397. *Thomas Spencer* the 13 Earle, was beheaded at *Bristow* 1400. *Humphrey Plantagenet*, the fourth son of K. *Edward* the fourth (who was called the good *Duke Humphrey*) was murthered, buried at S. *Albons* 1440. *Richard* Duke of *Glocester* (afterwards King of *England*) was flaine at the battle of *Bosworth*, and buried at *Leicester*, 1485. *Henry* of *Oatlands* the fourth sonne to our Soveraigne Lord King *Charles*, was borne at *Oatlands* in *Surey* on wednesday the eight of *July* 1640, now Duke of *Glocester*, whom God bleffe. And so much (though much more might be said for the honour of *Glocester* and *Glocestershire*.

That commerce and Trade is the strength and sinewes of the common wealth, the chiefe and onely substance of Cities and Corporations, it is apparently evident. And the greatest honour and glory of Kingdomes, & the reasons why severall meanes there are that brings wealth and honour to a citie, all of them put together in one ballance, and the trade of Merchandising in the other, it shall overprize them al, upon it alone hangs and depends almost all other trades, it brings great wealth and honour to all places where it is profecuted with successe. Witnesse that of *Leogorne*, which within this 30. or 40. yeares was but a poore fishing towne which by that trade alone is now the greatest mart of the *Medeterenian* Seas. As likewise the Low-countries, although they cannot
build

Iohn Taylors last voyage.

build a ship, but must fetch the materials from 6. severall Kingdomes, yet they build and have more ships then all Christendome besides, & have not any thing almost of a naturall staple commodity to deale upon, yet by that trade alone they have ingrossed the greatest part of the trade, of the Christian World to themselves; & some of them (if they please) may be gaineful in the trade of merchandising there. Now that the Citie of *Glocester* is scituated in as convenient a place as any other within this Kingdome, the reasons following shall demonstrate. First the said Citie hath beene an auncient Port towne, graced & enfranchised with priviledges as ample as *London*, or any other citie or Towne within this Kingdome, & dignified with the title of the 3. son of the Kings, and hath beene famous in former ages for the trade of Merchandizing now altogether decayed; And is likewise situated in as rich a soyle as any in this Kingdome, whose Markets are alwaies stored with abundance & varieties of all commodities that the kingdome of *England* affords, incident to the life and being of man. And it is likewise situated in as convenient a place for any trade of Merchandizing being upon the famous River of *Severne*, then which there is not any more miles Navigable within this Kingdome, & also the River of *Avon* being made Navigable within foure miles of *Warwick* which standeth in the heart and center of the said Kingdome, having both the said Rivers, the advantage of all opportunities both for exportation & importation of all goods and commodities whatsoever into
and

John Taylors last voyage.

and from at least a third part of the said Kingdome, & which parts vents as many forraine commodities and yeelds as many varieties of commodities as any other part of the said Kingdome doth. And which said parts cannot bee served by or from any other parts, then by the said Rivers unlesse they will fetch & bring their commodities over the land three or foure score miles at a great charge, which cannot be conceived they will doe, if it may be brought home to their doores by water; the said Citie having by speciall grant under the Great Seale, a spacious and convenient Key or Wharfe built of stone neare the Kings Custome-house upon the said River, at which Key or Wharfe the Sea doth in its due course continually ebbe and flow for the bringing in and out of ships, and other boates of convenient burthen, so that a ship of a hundred and fifty tunne, or thereabouts, may at every tide come to *Gatcombe*, which is but 12 miles from *Gloucester*, and there lye secure, and the River of *Wye* runneth into the *Severne* tenne miles above *Kingrode*, where ships of two or three hundred Tunnes may lye secure and safe.

And I have observed, that the trade that *Bristoll* driveth up to the city of *Gloucester*: and beyond it, in small Barkes hoighes and Trowes, is at the least two hundred Tunnes of all commodities, every spring, which is every fortnight or lesse. And it is conceived and more then probable, that if the said trade of merchandizing were settled within the said City of *Gloucester*, (as heretofore it hath beene) that neither
the

John Taylors last voyage.

the trades men of the faid City of *Gloucester*, nor others that live three or foure fcore miles above it, will goe downe to *Bristol*, and may have their commodities in *Gloucester*, for divers Reafons and inconveniencies thay may thereby happen.

As first it faveth threescore miles riding in a dirty countrey, next the ventring of their goodes from *Bristol* to *Gloucester* by Water, fometimes caft away, fometimes (the fpring not ferving) they are benefit, and fo cannot have their commodities to ferve their turne, but ufually much abused by Trow-men, fo that many that live up the River beyond *Gloucester*, are thereby greatly difcouraged, and doe many times buy their commoditys at *London*, *Southampton*, *Hull*, and *Chester*, and fo bring it home by land three or fourefcore miles at a great charge, which if the trade were fettled at *Gloucester* they would not doe, for which Reafons aforefaid and many other that might be alledged, it hath caufed divers men well fkilld and verfed in the faid trade of Merchandizing, much to wonder that the faid trade hath beene fo long neglected, many of which hath concluded that the faid City of *Gloucester* with the faid key and havens, and the Kings custome house thereunto, doe lye as convenient for the faid trade of Merchandizing, as any other City or Towne within this Kingdome, and might drive the greateft trade of any other (*London* only excepted.) For this City of *Gloucester*, ftands almost within (or neere) the Center of this kingdome, and for exportation and Importation, of all Native and forraigne Commodities,

John Taylors last voyage.

commodities (by Reason of the riches of the foyle) and Commodiousefneffe of the Adiacent Rivers, it is comparable to any place, except the Metropolis *London*. The village of *Galcombe* being at first built for the trade of *Gloucester*, (most commodious). Now forasmuch as it may be objected, that the River of *Seavern* is dangerous, I must confesse it is so to those that know it not; and through want of practise (whereby experience sheweth) but to those that know it, noe danger at all. For there is not one Barge in twenty that hath beene cast away, but it hath been by the owners covetousnes in loding too deep, or venturing too rash upō the tide, for feare they should be kept, & so loose the spring, all which with a certaine trade up and downe the River might wisely be prevented; All other difficulties that can or may be alledged, are of small consequence to hinder, if men of meanes and ingenious spirits doe undertake it. The reason aforesaid hath induced some men well affected to the publike good, and welfare of this City, to endeavour a beginning of this most honourable action, and were they seconded with that encouragement from others, which if they were as willing, as every way able, both with their place and meanes, The necessity of this cause so earnestly requiring it, the necessity of this cause (I say) so greatly moveing it, there is no doubt but by the blessing of the Almighty, and that in a short time it might raise the ruines of the decayed trade of this City, so much complained of by all, and make it as honourable as now it is contemptible, which is & shal be the deadly

John Taylors last voyage.

ly prayers and desires of him, who presenteth this ;
Hoping that no Churlish *Naball*, Mallicious *Sanballat*,
corrupted *Tobiah*, proud *Haman*, unmercifull *Dives*, or
any of the deadly finnes, can or shall hinder so good a
worke.

For who can (but with pittie) here behold
These multitudes of mischiefes manifold,
Shall Rivers thus be barr'd with stops and locks,
With Mills, and Hills, with gravels beds, and rocks :
With weares, and weedes, and forced Islands made,
To spoyle a publique for a private Trade ?
Shame fall the doers, and th'Almighties blessing
Be heap'd upon their heads that seeke redressing.
Were such a businesse to be done in Flanders
Or Holland mongst the industrious Netherlanders,
They to deepe passages would turne our hils,
To Windmills they would change our watermils.
All helps unto these rivers they would ayd,
And all impediments shall be destroyed :
Our vagabonds (the wandring brood of Caine,)
They would inforce those runnagates take paine,
Whereby much profit quickly would accrue,
(For labour robs the hangman of his due.)
In common reason, all men must agree :
That if these Rivers were made cleane and free,
One Barge, with eight poore mens industrious paines,
Would carry more than forty carts or waines.
And every waine to draw them horses five,
And each two men or boye, to guide or drive.
Charge of an hundred horse and eighty men
With eight mens labour would be served then,
Thus man would be imployd, and horse preserv'd,
And all the Countrey at cheape rates be serv'd.
'Tis said the Dutchmen taught us drinke and swill,
I'm sure we goe beyond them in that skill,
I wish (as we exceede them in what's bad)
That we some portion of their goodnesse had :
Then should this worthy worke be soone begun,
And with successefull expedition done ?

Which

John Taylors last voyage.

Which I despaire not of, but humbly plead,
That God his blessings will increafe and spread
On them that love this worke, and on their heires,
Their goods and chattels, and on all that's theirs?
I wish them blest externall, and internall
And in the end with happineffe eternall.

In the most part of my Journey, I came to few places but their was to be found plenty of beggers, or Doggmaticall, Scismaticall, full of Beggerly Rudiments, as the Apostle saith, *Galathians* 4. Opinionated divers wayes; and every one would have his owne fancy, to stand for his Religion; for they all differ one from another, yet all joyne against that which they have beene baptized and brought up in; In one place there is a blind old woman, and she repeates, and Interprets: in another a *Pavier*, and he will take upon him to mend the way. Then there is a Strange fellow (a *Baker*,) one light loafe and he will new bolt, sift, Knead, and mould Religion. In another a *quondam* Brewers Clearke, (would faine be a Priest) and Preaches most wonderfully in a mault house, besides a zealous Sowgelder, that professeth most desperate doctrine, Good Lord in thy Mercy looke upon us, and give us true peace and unity, both in Church and Commonwealth.

F F N I S.

1641.

The Irish Footman's Poetry.

[BOHN'S LOWNDES, p. 2593.]

1841.

The Irish & Cornish's Receipts

(About 1841)

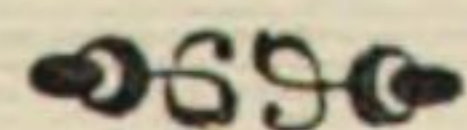
THE
IRISH
FOOTMAN'S
POETRY.
OR
GEORGE
THE RVNNER,
AGAINST
HENRY THE
WALKER,

In defence of *Iohn the Swimmer.*

Being

A Sur-rejoinder to the Rejoinder
of the rusty Ironmonger, who endea-
voured to defile the cleare streames
of the Water-Poet's *Helicon.*

The Author GEORGE RICHARDSON,
an *Hibernian Pedestrian.*



Printed in the yeare 1641.

THE
FIRST
FOOTMAN'S
PORT
OR
GEORGE
THE RHYMER
AGAINST
HENRY THE
WALKER

In defence of both the

A Summary of the History
of the first Footman's Port
as it is sold in the
of the first Footman's Port

The Author is a true Footman's Port
as is proved by the

Printed by



TO GEORGE
RICHARDSON HIS
CVRRANT FRIEND IN
any part of the Kings
Dominions.

NO more (friend *George*) shall wee see
Thee marching in the Infantr'ie,
Now, thou hast gotten greater force,
And mounted on the winged Horfe,
After no charriot thou shalt runne
Henceforth, but that of Phaeton.

H. F.

To *GEORGE RICHARDSON*
the Pedestrian Poet.

WHen first thy lines I read, I did admire
Them like the learning of Promethean fire ;
A 2 For

(2)

For he, who knowes thee have so little Art
Could thinke that nature should so much impart
To raise thee to the height to vindicate
Th'Aquatique Poet, from the furious hate
Of weavers, tinkers, (through the nose that whistle)
Ironmongers, and Brethren of the bristle?
Now trust me *George*, this work deserves such praise,
That not to us but unto after dayes
'Twill say thou wer't a Poet of a maw,
As great, as thy great namesake of the Law.

W. B.

*To my ingenuous Countryman the
Authour.*

'TIs stranger you would goe swift pac'd steps
And rest a strangers taske to undertake (forsak
Doubtles you meane to ride hence forth; this matter,
Deserves a horse, if not to ride by water.

T. LL.

GEORGE RICHARDSON *the Authour*
to the most ingenious aquatique Poet Mr.
JOHN TAYLOR.

S Ir though a stranger to your selfe, your worth
Is knowne to me, by what you have set forth;
And though I cannot judge, yet I admire
The lively flames of your Phæbean fire;
Which wise-men doe approve, none doe deprave,
But

But such as know not fancy, as this slave ;
 Rusty, as his old iron, dull, as stone,
 Or th'anvill, that his ware is wrought upon.
 Who stupid slave (by what hee never writ
 But bought for's money) your undoubted wit,
 Would call in question, Sir, my infant muse
 (Seing this slave persist in his abuse ;
 And knowing, 'twould a great dishonour bee
 For you to match your ingenuity
 With his notorious folly,) speedily
 Did undertake to make a swift reply.
 Which (soone as my employment did allow
 Mee time) in two houres space, I did run through.

*Upon the title of Walkers
 Booke.*

BEhold the Master peice of *Walker's* wit,
 Fancying his friend the Divell here at shitt.
 Who first with malice did inspire his breast,
 And then his first Bookes matter did suggest.
 But t'is some silly fiend (as sure as day)
 The same perhaps was made an Assè i'th play
 Long since, but I'me deceiv'd, there's much brave
 I'th play, but *Walkers* bookes have none of it. (wit
 What are they fit for then, that onely raile ?
 Naught, but to wipe his shitten Divels taile.

1. *His view of the transformed Divell.*

WHAT wondrous raptures this our Author here
 Doth dreame of wine, who hardly ere
(dranke beere,

A 3

Or

Or any thing so mighty *Horace's Lire*
Tels us what drinke doth most, what least inspire.

2. *His Pedegree.*

A Monstrous Birth ! sprong from the sheaves of
wheat,
Tresh'd out he should have said, for sure the great
Father of this brave Sparke some tough blade was,
That cudgelled the corne, and flash'd the grasse ;
For such his base demeanour speakes him, I
Doe not detract from the old family
Of Bredfall all this while, nor doe I know
Whether he bee extracted thence, or no.
Oft 'tis of worthy families the fate,
To send some Children forth degenerate.
But by his manners hee should rather bee
Of that Ape Carriers affinity
Hight *Richard Walker*, but call'd Cherry-lickam,
Whom with his well taught-beast I saw at Wickam
Doing rare trickes, with many a lofty straine
For *England's* King, but clapt his Arse at *Spaine*.
Told money, which his Master cannot doe ;
Yet hee a Walker is, and Wanderer too.
But lets admit our Libeller to bee
Sprong from the wheaten Bredfall family,
And that the Golden-sheaves that doe belong
Vnto that family, this Ironmong-
Er may justly challenge for his owne, yet hee
Hath armes, which better fit his quality.

The

The Armes of his owne atcheivement.

A Gridiron passant, on which lies
 A Libeller doth simbolize
 A Cart, that doth up Holborne passe,
 A fable trivet next, wee place
 In cheif, which you may easily
 Conceive, doth Tiburne signifie,
 To seeke a Rope weel'e not take paines,
 For worst delinquents hang in Chaines,
 Then for supporters, there shall stand
 Two men as true as steele, in hand
 They rusty Iron forkes shall weild,
 Thus you may blazonize his sheild.

2. *His Disposition.*

IS it not vaine? to tax his muse, that writ
 Of a bad Subject to discover it
 Vnto the heedles World; that when they see,
 The thing attir'd in it's deformity,
 They then may loath it, that before appear'd
 Pleasing to them, before the mist was clear'd.
 Taylor his whore, if rightly understood
 Deserves much honour, 'twas his Countrie's good
 That set his muse on worke, the rogue set forth
 In *Spanish*, is a Booke of matchlesse worth.
 Which honest men approve, hee that doth looke
 Awry on it, is Subject of the Booke.

4. *The*

4. *The Encounter.*

I Know 'tis not your custome, to abuse
 The peoples eares, with fancies of your muse ;
 For where there's no invention, straines of wit
 Can have no birth, were you endu'd with it
 What monsters you'd beget already's knowne
 By fathering of these are not your owne.
 But what you publish here, if wee admit
 To bee your owne, Taylor those workes hath writ,
 That a just Catalogue of them will fill,
 More leaves, then you have stained with your quill,
 Leave then your ostentation, time ne're saw,
 An Eagle dar'd to combate by a Daw.

5. *His Religion.*6. *His Hypocrisie.*

I 'Ve made a scrutinie, but cannot find
 One word in Taylors Booke shews him inclin'd
 To Popery, 'tis true hee cann't approve
 Of Brownists, nor the Familists of love,
 Of Anabaptists, nor of Adamites,
 Nor those instruct their audience, when the lights
 Are out, and by their owne example too
 As well as precept, teach them what to doe ;
 Though Ir'nmongers or Feltmakers they bee,
 Or Coblers, or what els fraternity.
 This being all, 'tis straing hee not invites
 Your spleene, that hath describ'd the Adamites,
 The Brownists conventicle too that writ,

But

But 'tis your envy to brave Taylors wit,
 Hee onely is accus'd, although they bee
 Guilty of as much Popery as hee.
 Your faith I doe not question, nor will make
 Much matter of argument, what side you take.
 But Taylor's guilty of Hipocrisie,
 Because hee did comply with miserie.
 A powerfull reason! shame to vent such stufte
 Snuffers are sweeter ware, with unquencht snuffe.

7. *The Church persecuted by water.*

A Title (which doth promise at the least,
 A copious treatise) like that pregnant beast,
 That travell'd with a mountaine, yet brought forth
 A litle molehill, see the leffer worth!
 Of this poore fellow, who can scarce discerne
 A difference, 'twixt him, did guide the sterne
 Of the great Barke oth'Church, and him that neere
 A bigger vessell then an oare did steere.

8. *His weakenesse in judgement*

N Ow I doe pittie thee, that dares to tax
 Anothers judgemen? when more time 'twill
 (aske
 Then was to teach the Ass to speake, assign'd,
 To render thy dull wits halfe so refin'd,
 As the well-tuter'd Ape, that's Pupill to
 Thy name-fake *Walker*; yet with much adoe
 Tha'ft made an Anagram of thine owne name,
 And an Ænigma to thou think'ft, what fame?

B

Will

Will not be due to thee? well thou maist scoren
 The Dung-hill Pamphlets thou set'st forth t'adorne
 With th' honoured subscription of the name
 That's grac'd, with such an heavenly Anagram.

9. *His horrible lies.*

O Ne Distichon is all the verse ha's writ
 There's just as many faults, as lines in it.

10. *My sincerity to England.*

I F you affirme this with sincerity,
 Im'e confident in it wee doe agree.

11. *His humble Petition.*

W Hat forward impudence is this? to dare
 Before those noble Senators to appeare
 Clad in such ragges? if ought 'gainst Church or State,
 Hee hath offended, with an equall hate
 I shall pursue him, or transgress'd the lawes,
 And made unto himselfe a guilty cause,
 Or that it shall appeare, in the least word,
 Hee hath traduc'd, that lov'd, and honour'd Lord;
 But if o'th contrary it shall appeare,
 His conscience and his judgement, were more clear,
 And that hee did nor Church, nor State traduce,
 Nor that most noble Lord; with least abuse;
 Then Cæsar-like, when *Horace* did acquite
 Himselfe, before him, then, when 'gainst all right,
 A base officious Tribune did accuse

The

(9)

The harmeles recreation of his muse ;
As, that in mistique Hieroglyphickes, hee
Had plotted 'gainst the State, some teachery ;
Great Cæsar gave the Poet, higher place
In's favour, and the Tribune, the disgrace
To weare a paire of Affes eares ; so now,
When these great Senators, on Taylor's brow
Read innocence, his meritt they shall raise,
By giving thee the whip, and him the bayes.

12. *The Conclusion.*

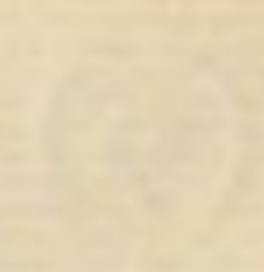
And now friend *Walker* this, but to prepare
My muse to encounter, if you dare,
With a foote-Poet, enter in the sand,
You, as you have lost by water may by land.



POSTSCRIPT.

Although in Ireland I was born and bred
In Englands Church I nourisht am and fed
Therefore let no dull Brownists apprehend
That in defence of Popery I contend ;
I doe esteeme both Sects as most a curst
But of the twayn I thinke the Brownist worst.

F I N I S.



I have been thinking of you
As I sit in my room
Thinking of the days
When I was with you
And the things we did
The places we went
The times we spent
The love we had
The joy we knew
The peace we found
The happiness we shared
The life we lived
The love we gave
The life we lived
The love we gave

My dear friend

And now I am writing to you
To tell you how much I love you
To tell you how much I miss you
To tell you how much I need you
To tell you how much I want you
To tell you how much I care for you
To tell you how much I respect you
To tell you how much I admire you
To tell you how much I love you

With love and affection
Your friend

My dear friend

I am writing to you
To tell you how much I love you
To tell you how much I miss you
To tell you how much I need you
To tell you how much I want you
To tell you how much I care for you
To tell you how much I respect you
To tell you how much I admire you
To tell you how much I love you

With love and affection
Your friend

1642.

The Devil turn'd Round-Head.

[HAZLITT, No. 80.]

1861

The 100th Anniversary of the

(about 1861)

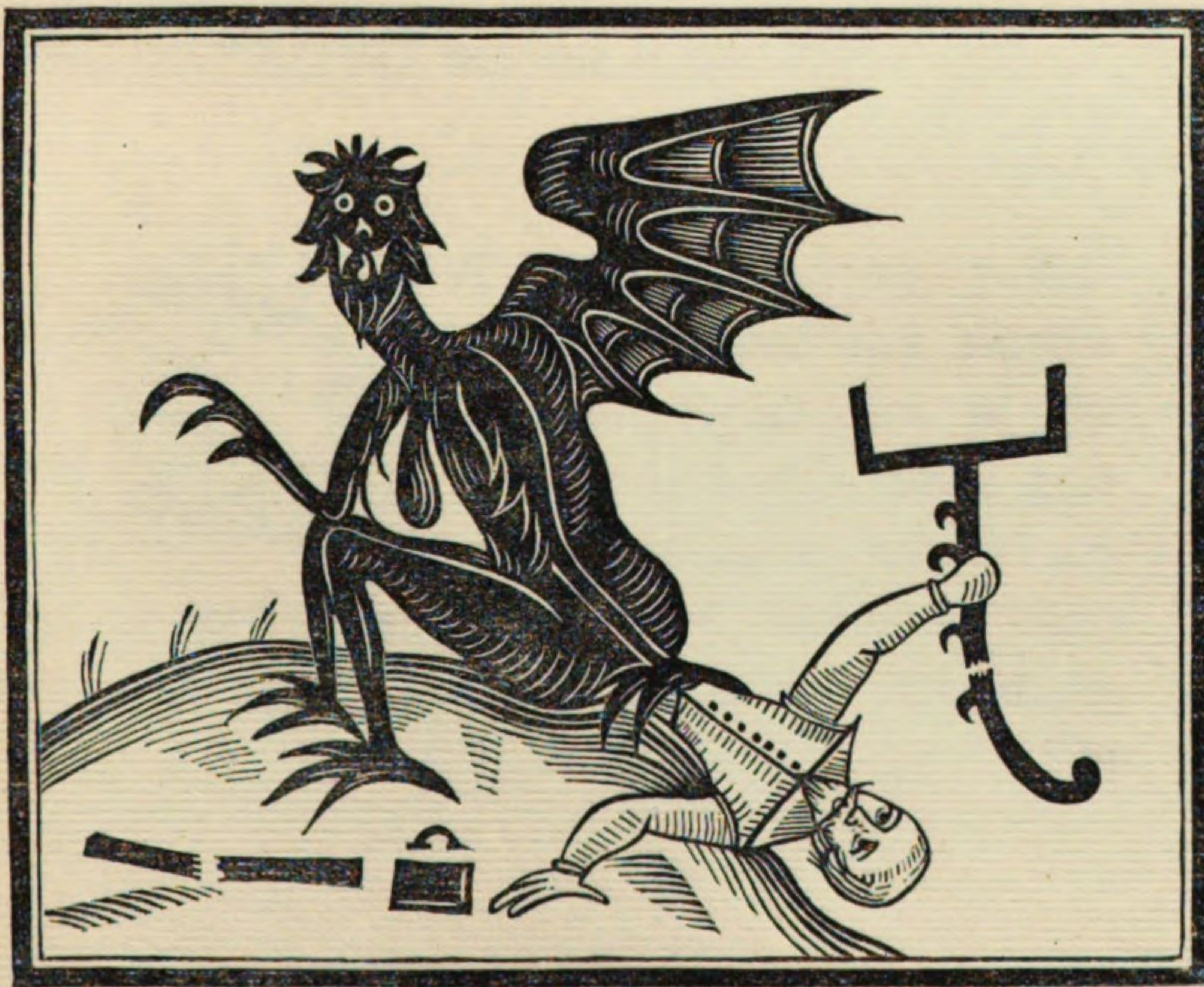
THE
DEVIL TURN'D
ROUND-HEAD:

OR,
PLUTO become a BROWNIST.

Being a just comparifon, how the Devil is become a *Round-Head*? In what manner, and how zealoufly (like them) he is affected with the moving of the Spirit.

With the holy Sisters desire of Copulation (if he would feem Holy, Sincere, and Pure) were it with the Devill himfelf.

As alfo, the Amfterdammian definition of a Familift.



THE DEVIL TURN'D

BY
JOHN H. HARRIS

IN TWO VOLUMES.

Vol. I. THE FIRST PART. THE DEVIL'S HISTORY. THE
DEVIL'S HISTORY. THE DEVIL'S HISTORY. THE
DEVIL'S HISTORY. THE DEVIL'S HISTORY. THE
DEVIL'S HISTORY. THE DEVIL'S HISTORY. THE

Vol. II. THE SECOND PART. THE DEVIL'S HISTORY. THE
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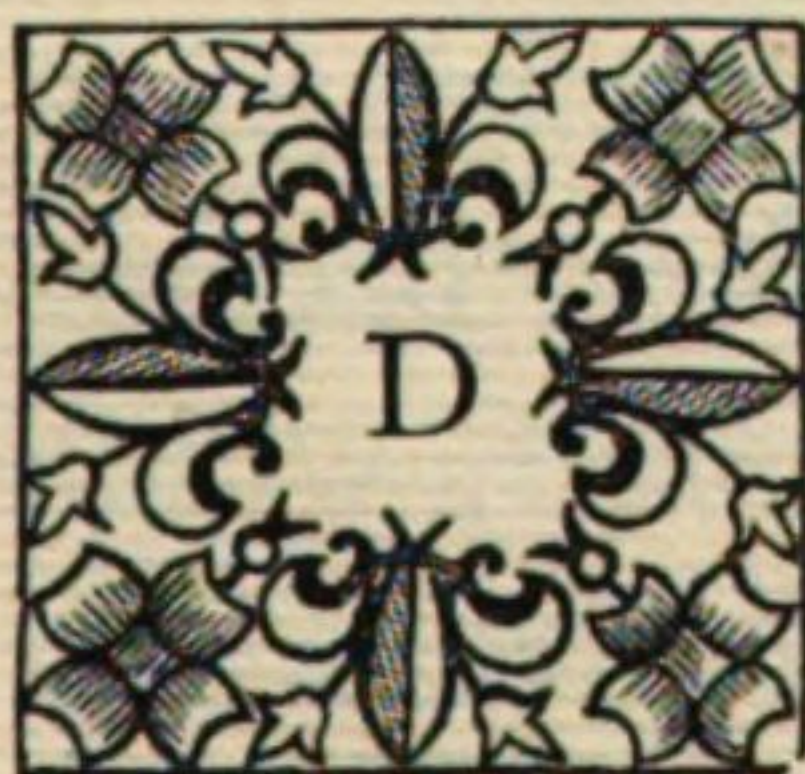


THE
D E V I L

T V R N ' D
R O V N D H E A D ,

O R ,

PLUTO become a *BROWNIST*.



E M O N having sufficiently viewed the Epedemicall Spectacles of the World, and withall perceiving men, which exceeded him in knavery, resolved himself to equiparate them in emulation.

A 2

Yet

Yet notwithstanding there were so many Sects, that *Pluto* himself knew not which to elect to himself, or be conformable unto. First, he began with the *Puritans*, but they were all in preparation for beyond Sea, into new Plantations, especially into *New-England*; that he thought most of them were safe enough under his tuition: then he proceeded on with the *Brownists*, but some were so employed in Barnes and Stables, others (the Spirit moving them) were so occupied among the holy Sisters, that he likewise reputed them secure in his own custody. Then thirdly, he calumniously appropinquated to the *Round-heads*, but they also were busied about Cheap-side Crosse, so that he consequently enumerated all into his own Catalogue: Till at length they became so obstinate, that all the interest, which before he presumed to challenge in them, was totally obliterated.

Then he palpably began to fycophantize, and in a parasiticall pretence supposed

posed to introduce them to his own Satanicall opinions. Thus he began to affimulate himself unto a *Round-head*, and (like them) although he could not swear, yet he could lie most damnably. He did initiate with his *Yea's* and *Verily's* so conformably, as if he were a perfect *Round-head*. Then he proceeded to prune his horns, but he thought that their horns were long enough, and continued therefore in that apparent similitude: secondly, he began to prune his hair, and cut it so close to his skull, that it seemed like the Characters of an Amsterdammian print: thirdly, he began to frequent the Woods, for he was sure that he should finde many of them in some hollow trees: fourthly, he followed Conventicles for there he had some confidence to meet the holy Brethren, and Sisters together. Fifthly, he denied the Book of Common-Prayer, because he would be correspondent unto the *Roundheads* in every particular degree. But to have a more reciprocall affinity

nitie with them, he would exclude the Bishops, and all those who were of the Sacerdotall Function; as also, those who were comonly called *Cavaliers*: He likewise desired to be in the community of the holy Sisters, to the fructification of one another, and to their better edification. Moreover, he conformed himself to hate all good manners, all orders, rule, Orthodoxe Divinitie, rule and government in the Common-wealth and Church, for in their opinion they were all superstition and Poperie; he denied likewise, all good works, Academian Learning, Charitie, and the publike Liturgie of the Church of *England*, for he with them, conceived them all to be Idolatry, prophaneffe, and meer Ceremonies. He also confined himself to the audience of the He and she Lecturers, whose sanctifi'd Divinity in plain sincerity is inspired from the holy spirit. He moreover cropt his hair close to his ears, that he might more easily hear the blasphemy, which proceeded from them,

them, and he might increase a more eager appetite of concupiscence at the aspect of a younger Sister: And lastly, that he might be in a perfect opposition to the *Cavalier*. He loved the sharpness of the nose, because it was prone to smell out the favour of some rich Saints Feast: and that he might more sincerely pronounce the holy Word. He refused all good works; because he knew them to be so invisible, that they could neither be seen in this world, nor known in the world to come.

Thus the Divell in every respect did assimilate himself to the absolute comparison of a *Round-head*, and became so conformable in every Degree unto them, that for his little Faith he seemed Really so to be. He seemed onely to differ in this, for he broke his horns and the *Round-heads* grew as long as their ears. Thus we may perspicuously conceive, the diffusive distraction in our Church, and although Schisme abounds in such a redundant superfluity; Yet
in

we hope the *Parliament* will judiciously consider the same, and let the Disturbers of the Time suffer exemplary and condign punishment, according to their demerits.



FINIS.



1642.

Heads of all Fashions.

[HAZLITT. No, 85.]

Records of the

(1880-1881)

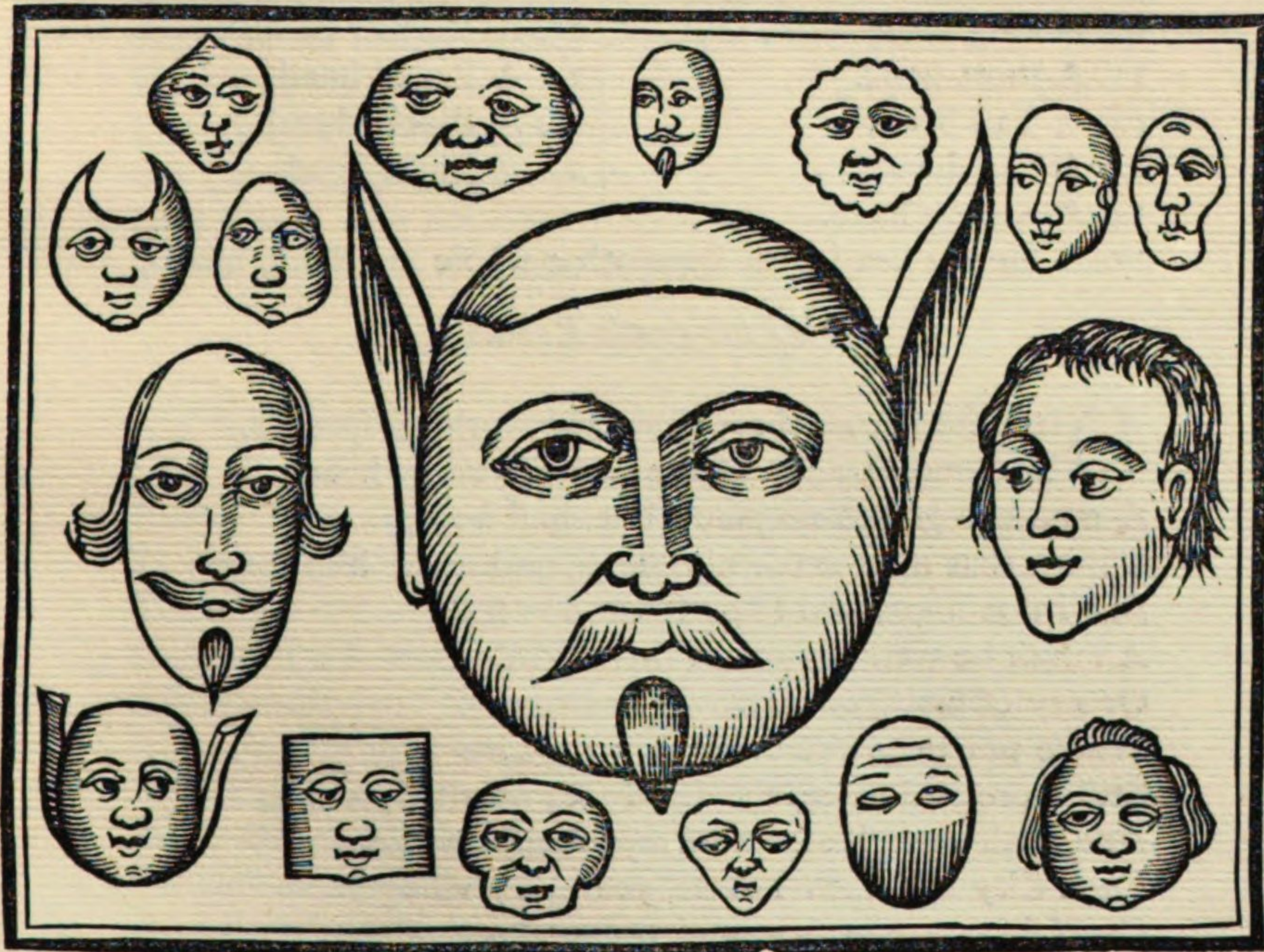
Heads of all Fashions.

Being,

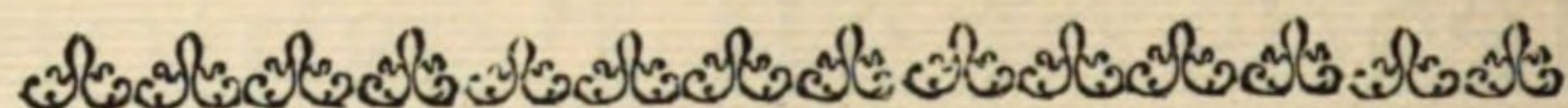
A Plaine Defection or Definition of diverse,
and fundry sorts of heads, Butting, Jetting, or pointing
at vulgar opinion.

And Allegorically shewing the Diversities of Religion in
these distempered times.

Now very lately written, since Calves-Heads came in Season.



London Printed for *John Morgan*, to be sold in the Old-baily. 1 6 4 2.



The Contents.

- | | |
|---|--|
| 1. A Rouud-head, both at randome and couched.
2. A Square head.
3. A Solid head.
4. An Empty head.
5. An Hollow-head.
6. A Full head.
7. A Deepe head.
8. A Great head.
9. A little head.
10. A long head.
11. A short head.
12. A Tall head.
13. A Flat head.
14. A Strong head.
27. A Heavy head with some other whole and halfe heads, | 15. A weake head.
16. A Thicke head.
17. A Thine head.
18. A Plaine head.
19. A Forked head.
20. A Smooth head.
21. A Rugged head.
22. A Logger head.
23. A Narrow head.
24. A Broad head.
25. A Blocke head.
26. A Light head. |
|---|--|

To the gentle Reader,

Distracted fame throughout the world so spreads,
 That monster-like, she now hath many heads,
 A man can goe to no place, but shall heare
 Things that may make him hope, and make him feare :
 But I doe hope, and hope I will doe still,
 All shall be well in spite of little *Will*,
 Or any of his Crew, farre off or neare,
 Whose practices doe every day appeare
 Still more and more, the Lord sees how they deale,
 And doth their Plots and Projects all reveale ;
 Each City and each Towne, yea every village,
 Can fill us now with newes, we need not pillage.
Tom Long and's men, rare tydings will relate,
 Some of high Powr's and Peeres, some of the State,
 Some of Religion, or Church Discipline,
 Some of this Bishop, some of that Divine ;

Some

Some of a Knot of villaines late found out,
 Heav'ns mend or end that base conspiring rout.
 Some brings us newes from *Ireland*, false or true,
 How ever all is calld both true and new,
 Within one day a man may undertake
 Briefe notes of thousands severall things to make,
 If he writes halfe what he shall heare or see,
 Newes-mongers now have such varietie,
 That let them make reports, till tyr'd or dumbe,
 Their last newes scarce is told, but newes is come
 To wait their next attendance to be spread,
 By this meanes fame hath got a monsters head,
 Yea many heads, whereof I found a few,
 And here have laid them open to thy view,
 Peruse them all, in earnest or in jest,
 And tell me which amongst them is the best.
 If Round-head should be found the best to be,
 Farewell all other heads, Round-head for me.
 But gentle Reader, give me thy good word,
 And then I care not what Round-heads afford.

Thine without hypocrisie. J. M.

A Round-head at randome.

WHEN as the worlds foundation first was laid,
 A Round-head was the first head that was made,
Adams head and *Eves* head were both as one,
 So all, each following Generation.
 That since the time of *Adam* hath ensu'd,
 Hath formed beene to that similitude.
 All Nations farre or neare, ere knowne or found,
 Like English men have had their heads still round,
 Why then should any at Rounds-heads admire?
 Since all from *Adam* come our Great-grand-fire?
 To answer this: these times are full of Gall,
 And there's no head, no man that can please all.
 But as this head is understood of late,
 Some hold it scarce a friend toth' King and State.
 And some suppose it, whereso er'e it lurch,
 To be a great disturber of the Church

I can say nothing, but as people say,
 One might this Round-head otherwise display,
 And if youle have't more couched, more concisely,
 More puuctuall, more briefly, and precisely.

Then thus ;

1 **A** Round-head is a man whose braines compact,
 Whose Verilies and Trulies are an Act
 Infallible, beyond the vaine compare
 Of ord'nary men, what ere they are.
 This head, though sometimes owned by a widgion,
 Can make new moulds to shape a strange Religion.

2 A Square-head is exact in many rules,
 Knowes Horfes, Asses, very well from Mules,
 He is in Aglebra, and Musicke skil'd,
 His braine-pans with a thousand crotchets fil'd ;
 And yet of late as I have heard some say,
 He cant endure to heare the Organs play.

3 A Solid-head is one whose every part,
 Is furnished with nature and with Art,
 Hath all the faire endowments can be given
 By the auspicious Stars or powers of Heaven :
 If this head be well guarded with Gods grace,
 Tit fit for Church or State, or any place.

5 An Empty-head hath still a shallow braine,
 Yer good enough to beare a Bishops Traine,
 For that's now fallen full low, ev'n to the ground,
 Old *Canterburies* pride hath pul'd all downe :
 That little *VVill*, together with the *VVren*,
 Hath pluckt the Pope almost from out his den.

4 An Hollow-head is one that is concave,
 Joyn'd to an hollow-heart makes up a Knave,
 This Hollow-head comes neere the empty Pate,
 Good wit doth seldome enter in thereat.
 He that the name of Hypocrite knowes well,
 This Hollow-head or Hollow-heart may spell.

6 A Full-head is full fraught with braines or guts,
 Whose teeth are found, can cracke the hardest nuts,

His

His grinders are at best, his eares and eyes
 Are firme and good. free from infirmities :
 His nose is perfect, pure, and he can tell
 Which men are knaves, which honest by the smell.

7 *A* Deepe-head hath an apprehensive braine,
 Dives far into the plots of Pope and Spaine,
 If well affected to the King and State,
 And to the Gospell, who can blame this pate ?
 Yet there are many now which nere knew Schooles
 Would raise up selfe-conceit, make wise men fooles.

8 *A* Great-head may containe a world of wit,
 For there is roome enough to harbour it,
 Some mighty-headed pleaders I have knowne,
 And yet their Great-heads little Law have showne :
 But what talke I of heads ? it is the braine
 Enables them there cases to explaine.

9 *A* Little-head (if not with madnesse gored)
 May with much wit enriched be, and stored,
 And then if well inclin'd towards God and King,
 How many great things may this small head bring :
 But ill disposed (as many such there be)
 It brings the body to disgrace wee see.

10 *A* Long-head cannot weare a little cap,
 The forehead is so distant from the nap,
 This head hath many whimsies in the Braine,
 Yet wonders much at *Rome*, at *France*, and *Spaine* :
 These many plots have wrought against our Land,
 But this Long-head hopes they shall nere long stand.

11 *A* Short-head hath a kind of Brittle wit,
 Can understand and breake Jestes for a fit,
 His Pericranium being thin and tender.
 It followeth his Ingence must needs be slender :
 He is not strong enough to be a Baker,
 Yet he may serve to be a Comfit-maker.

12 *A* Tall-head like a Pyramide or Steeple,
 Ore tops the common sort of vulgar people,
 Tis often on a Pimps broad shoulders placed,
 And thinks it selfe with bushy locks much graced.

This head is mounted up so in the *Aire*,
That there can nothing grow (I feare) but haire.

13 *A* Flat-head is not puffed up with fat,
But yet it is a downe-right head that's flat,
It hath no braines strange projects to devise,
Nor will be drawne aside by Toyes or lyes:
It wants a bulke for mischieves there to swarme,
It doth small good, and it doth little harme.

14 *A* Strong-head though it be not made of brasse,
Remembreth every thing that comes to passe
Within the reach of's eye, his eare or knowledge,
His Skull for skill, and strength may be a colledge:
If he had beene a Fencer by his fate
He would have scorn'd to feare a broken pate.

15 *A* Weake-head may ingenuous be and witty,
Adorn'd with fundry graces, but tis pittie,
The frailty of this head doth now and than
Make him forgoe the best parts of a man:
Bacchus into his braines may sometimes steale
And rob his senses of their common-weale.

16 *A* Thicke-head is an head consolidated
Quite opposite, unto the hollow pated,
The Frontispice it had from *Taurus* browes,
More thicke and wrinkled far then any Cowes.
This head is so substantiall, that a man
May count it for an Oxe head now and than.

17 *A* Thin-head be it empty, be it full,
Tis but composed of a Paper skull,
The eyes are hallow and the cheekes are thin,
The jaw-bones threaten to run through the skin:
This head if you the face doe well examine,
Like *Pharoahs* seven leane Kine, protends a famine.

18 *A* Plaine-head is a plaine well-meaning head,
Who as he thinkes no harme, no hurt doth dread,
So quickly may be gul'd, for honest men
Are often cheated every now and then:
This head is often free unto its friend,
Yet many times tis cozen'd in the end.

19 *A Forked-head* (if you the same could uote)
Is like the head of any Bull or Goate,
 Yet some affirme that moſt men of this kind
 Doe weare their hornes (Ram-like) reverſt behind :
 Heads of this fort in and about the City
 There are a multitude, the mores the pittie.

20 *A Smooth-head* is his Daddies dainty boy,
 His mother calſ him ſtill her onely joy,
 His amiable countenance is clad
 With many ſeeming vertues; nothing bad :
 This Smooth-head hath an oylely tongue likewiſe,
 Can ſooth, and gloze, and monſtrous thiugs deviſe.

21 *A Rugged-head* is like a craggie mountaine,
 Whence churlifhneſſe proceeds as from a fountaine,
 This rugged, crooked, crabbed, ill made mazzard
Is obſtinate, cares not for any hazzard.
A world of follies this head liveth in,
 But yet preſumption is his greateſt fin.

22 *A Loger-head* alone cannot well be,
At Scriveners windowes many times hangs three.
A Country Lobcocke, as I once did heare,
 Upon a Pen-man put a grievous jeare ;
 If I had beene in place, as this man was,
 I ſhould have calld that Country-Coxecombe *Aſſe*.

23 *A Narrow head* is one whoſe braines are couched,
 Into a little roome, may not be touched,
 With any Beere or *Ale*, or Wine, or Water,
 For then his wits forthwith abroad will ſcatter,
 He is a filly ſimple, puling foole,
 Knowes not the name of Learning, nor a Schole.

24 *A Broade head* (if on broader ſhoulders placed)
 Thinkes not himſelfe by any jeares diſgraced,
 Scoffe, ſcorne, and flout him, ſo you picks not's Purſe,
 This head conceiveth he is nere the worſe,
 It were a ſin to call him Cuckold thoe,
 Becauſe he doth beleeeve he is not foe.

25 *A Blocke-head* (to make his aſſertion good)
Is not ſo calld, becauſe 'tis made of wood,

This

This head consisteth not of many parts,
 Nor is it capable to learne the Arts,
 Yet give me leave, now *I* doe all things scan,
 This head in time may serve an honest man.

26 *A* light head is full fraught with pleafant *Ayre*,
 Thinks well of every one thats speaks him faire,
 Hee's given to leaping, much, and much to dauncing,
 Curverting, jumpiug, vaulting and prauncing,
 This nimble head whose father was no fumbler.
 May make a Dancer on the ropcs, or Tumbler.

27 *A* Heavy head is naught for complement,
 So full it is of grieve and discontent,
 The pensive thoughts that this head doth conceive,
 May make the best man all his meat to leave,
 He that is full of trouble, paine and sorrow,
 May see his dinner drest, but eate to morrow.

The Conclusion.

A world of heads more I could name to you,
 An Hogs head, Pigs head, and a Calves head too,
 A Jowle of Salmon too, is halfe a head,
 Which any man may well digest with bread,
 And next unto this Jowle of Salmon fish,
 A Swines Cheek is esteem'd an ex'lent dish:
 An Oxe cheek likewise is a dish of meat
 Which many an old, yonger, wived man may eate.
 These heads and halfe-heads all are known for food,
 And I doe hold them to be very good:
 There also is a Sheeps head and an Affes,
 But this last head most of the rest surpasse,
 For this in time by friends and loves increafe,
 May be chiefe Clarke t'a Justice of Peace.
 But stay rash Muse, why dost thou so farre flie,
 Thou must not meddle with Authoritie.

FINIS.

1644.

Crop-Eare Curried, or Tom
Nash His Ghost.

[HAZLITT, No. 91.]

1844

Group-Base-Charted, or 1 on

with the chart

1844

CROP-EARE CURRIED, OR,

TOM NASH His GHOST,

Declaring the pruinig of *Prinnes* two last
Parricidicall Pamphlets, being 92 Sheets in *Quarto*,
wherein the one of them he stretch'd the Sovereigne Power
of Parliaments; in the other, his new-found way
of opening the counterfeit GREAT SEALE.

Wherein by a short Survey and Ani-mad-versions of
some of his falsities, fooleries, non-sense, blasphemies, For-
reigne and Domesticke, uncivill, civill Treasons, Seditions, Incita-
tions, and precontrivements, in Mustering, Rallying, Train-
ing and Leading forth into Publique so many Ensignes of
Examples of old reviv'd Rebels, or new devised
Chimeraes.

With a strange Prophecy, reported to be *Merlins*, or *Nimshag's* the
Gymnosophist, and (by some Authours) it is said to be the
famous Witch of *ENDOR'S*.

Runton, Pollimuntun Plumpizminoi Fapperphandico.

By JOHN TAYLOR.



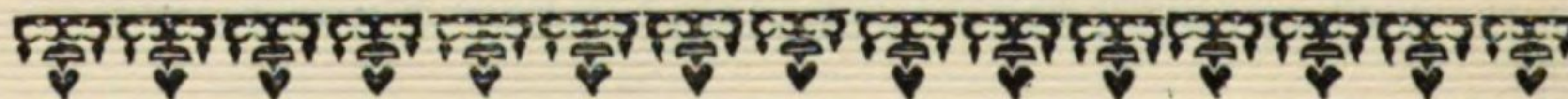
Printed in the year, 1644.



Errata.

In *pag. 8. lin. 20. for bold, reade bowld. lin. 25. for Penury, reade Penry. in p. 13. line 29. for told, reade took.*

There are divers Latine words thrust into this mine Answer to his pestiferous Pamphlets, which words I neither understand, know the Authours, or thanke them for it, as in *pag. 11. lin. 5. and in pag. 18. lin. 30, 31. celarent & Fleta, &c.*





T O M N A S H

H I S G H O S T,

O R,

T H E C U R R Y I N G O F
C R O P - E A R E , & c .



I N this Mad, Sad, Cold Winter of discontent, About the end of *October* last 1643, The Moone being near hir change, and obscure in our Horison, not one Starre appearing, the skie (like an *Ebon* Canopie) muffled up the Hemisphere in an universall fable robe of Melancholly black, so that darknesse was made a Maske which hid the Mournfull visage of our Mother Earth; In and at such a time, when nothing was waking or walking, but *Thieves, Lovers, Carefull mindes, Owles, Batts, Ghosts, Witches* and *Goblins &c.* About the Waste or Navel of the night, Drowsie *Somnus* came stealing to me, and with his Leaden Mace arrested me, at the suite of my old Lady *Nox*, which Arrest I obeyed by untying, unbuttoning, and quite undoing my selfe, and to bed; Where suddainly J winck'd at the faults of all the world, shutting up the two shop windowes of my *Microcosme*, & (like a nimble Clothworker) I presently set a Nappe upon my Thredbare eyes. I had not layne long in this silent pleasing Embrace of *Mounsfieur Morpheus* but there appeared unto me a poore olde swarty fellow, with staring haire, Neglected beard, Ashy Gasty look, with a black Cloath Cloak upon his back, which hee had worne as thin as if it had been Searge, whereby I conceiv'd him

to be a Poet) I begun to be puzzled with this strange Apparition, & ask'd him whom he was, and what his businesse was with me.

Quoth he, my name is *Thomas* or *Tom Nashe*, who when this Ayerie shadow of mine had a corporeall substance, I had a yerking, firking, jerking, Satiricall and Poeticall veine, *Pegasus* was my Palfrey, the *Muses* were my Minions, *Tempe*, *Aganippe*, the *Thespian*, *Helliconian* and *Castalian* Fountaines did yeeld me Diurnall and Nocturnall Tributary *Nectar*: *Fame* and *Defame* were my Vassalls, and I could make them both wait on whom I list, I knew *Honour*, and I *Honoured* it, I spurn'd at *Flattery*, I lov'd *Truth*, I despised Riches, yet I liv'd and dyed Rich enough to be a Poet. And so much shall suffice to tell the what I was.

Now in the next place Il'e certifie thee whence I came, and what mine errand is: know this, that about the 30th year of the Raigne of Renowned Queen *Elizabeth*, She and the Protestant Religion (which She defended and Maintained) were oposed and troubled with *Heritiques*, *Papists*, *Schismatiques*, *Separatists*, *Brownists*, *Annabaptists*, *Familists*, and *Atheists*; All of these disagreeing, yet all against the Church, and Government Ecclesiasticall and Civill here established. Amongst those innumerable *Locusts* that then were spew'd from the Bottomlesse Pit, there crawl'd and swarm'd over the Kingdome, a Crew of Rascalls called *Martinists*; whose Laxative Purity did most shamefully in printed toyes, Pamphlets, and Lying Libells, besquitter all *England* over with such poynts of Doctrine, as was never known by Christ and his Apostles. And these *Martins* Intituled their Pasquills by the Impudent and sawcie names of *Martin Mar Prelate*. These scandalous Railings of theirs were then answered by as Grave, Wise, Learned, and Reverend men as *England* yeilded, and they were (by Scriptures, Fathers, Counsells, Divinity, Humanity, Learning, Wit, Wisdome, Truth, Sense, and Reason) Confuted; but none of these were available, for like Anvills, the more knocks they had the more obdurate they were; insomuch that those *Martins* like *Caterpillers* encreased most pestiferously,

I perceiving, that wisemen could do no good with those *Vermin* Began to take them in hand my selfe, & (whetting my Wits) I put some *Aquafortis* and *Gall* into my Inckhorn, with which I wrote a delicate discourse of *Martin Mar tone*, and *Mar to ther* and with
a messe

a messe of *Pappe with a Hatchet*, I made the Nest of Mischievous, Malevolent, Malignant *Martins* take their flight from hence into the *Low Countries*.

But the venom of these Vipers was so disperst and scattered in fundry places of this Land, that though my *Satires* whip had lash'd their leaders from hence, yet the Impostumated Matter of theirs was never thorough Ripe till now of late ; for now thou see'st they have Perfited their hellish plots, their Pennes and Pulpits, have (under the pretence and shew of *Religion* and *Law*,) almost overthrown both.

Wherefore, my well-wishing and beloved friend *John Taylor*, my Ghost hath made a short scape from *Elisium*, to stirre thee up to Nip, and Whip, strip and Snip, these Matchlesse, Headlesse, Heedlesse Rebels, who are devided into three parts, *Burtonians*, *Prinnians*, and *Bastwickians* ; for ti's certaine that from *Burtons* Divillity, *Prinnes* Illegall Law, and *Bastwicks* poysoned Pills and Pamphlets, the most part of all the Horrid and Barbarous Impieties and Cruelties have proceeded, wherewith this Afflicted Kingdom is most miserably opprest and over run.

Concerning *William Prinne*, he hath lately writ two damnable and detestable Books, stuft with as much Hipocrysie Villany, Rebellion and Treason as the Malice of the Divell, and his own mischievous braine could invent. The one is partly Titled THE SOVERAIGNE POWER OF PARLIAMENTS. The other, is called THE OPENING OF THE GREAT SEALE. *Jack*, (kind *Jack*) I Conjure thee to take this Railing fellow in hand, look upon his wicked workes, veiwe his villanies, squeeze the Quintessence of his eighty and odde sheets of printed Confusion into 12. leaves in Quarto, that the abominable charge of his worthlesse high priz'd Volumes, (at ten or twelve shillings) may by thee be Epitomized, Abreviated, and Curtall'd in Bulk, and price to sixpence a peece. Feare not, go on Boldly, I will leave my *Genius* with thee, which shall Inspire thee, and infuse into thee such Terrible, Torturing, Tormenting, Termagant flames and flashes as shall Firk, Ferret, and force *Prinne* and his partners run quite out of that little wit that is left them, and desperatly save the Hangman a Labour, farewell.

This being said, the Ghost vanished, whereat I started up, put

on my cloathes, fell to reading the aforefaid bookes at large, & with my pen made this fhort following abſtraſt.

Roome for an old empty Pageant, drawne by the *Trojan* (or *Græcian* Horſe) or rather by *Sinon*, the inventer of that wodden *Palfrey*. But this Beaſt claimes his pedigree from *Bucephalus*, and hath had his eares twice Crop'd, to bring him into the Capitall Roundneſſe of the Faſhion, and (known to be ſo full of mettle) was mark't (leaſt he ſhould be ſtolne,) with two brands in the cheeks ; he braggs further to be deſcended from *Baalams* Aſſe, and overdoes his Predeceſſor in Imitation, for that Aſſe did reprove but one Prophet (for which he had a large Commiſſion) but this animall, (Sawcily) re-proves all the Prophets without Wit, Reaſon, Senſe, Order or lawfull Commiſſion. This worthily mark't Iennet (like the *Egyptian* Aſſe that carried the Goddeſſe *Iſis*) ſo all the uſurping Major *Penningtons* Magazin are incloſed in *Prinnes* four bookes (or parts) of the *Soveraigne power of Parliaments*, Ordered to be printed by the Fornicating *Browniſt* M. *John White*, and confirm'd by the New broad Seale, (lately opened by himſelfe) And although three of thoſe partes of his foure (being eighty ſix ſheets) printed cloſe in large Quarto; hath been ſoberly, ſolidly, and fully answered in leſſe then one leaſe in Quarto, by too worthy a writer for him to Reply upon, yet he ſtill Brayes alowd, (like *Apuleius* his Aſſe) cries out, no man dares or can answer him, becauſe it is done by Weight and not by Number, like a Scold at *Billinſgate*, is ready to cry for anger, becauſe no body will ſcold with him ; wherefore, to ſalve or plaifter the poore ſcorned wranglers credit, as alſo to ſave his longing for this once, who deſires to ſee his own picture by Reflection in a looking Glaſſe, Sirrah Boy, bring me hither my pen-fill , for I have all the foure feet of the Beaſt ſure enough in the Trammels, that he can doe no hurt, with Kicking, and his mouth is muzzled with his new Great (or Broad) Seale, that he is ſure enough for Biting, and therefore let him frisk, and wince, and bray as long and loud as he liſt, I will rub the Gall'd jade till he be ſenſible, and either cure him, or make him ſee that there is no way but one for him, and that ere long his ſkinne muſt come to *Gregory* the whit tayer ; and to that purpoſe like a *Dutch Limmer*, I thus draw my firſt line in the juſt Simmetry ; and therefore have at the fore-leg of the beaſt on the neare ſide, as it is delineated in his firſt part
of

of his *Soveraigne or Power of Parliaments*.

First, Sir to ommit your Imboſt ſwolne Tiles (to your four good parts) which are like the Gates of *Mindus*, large enough for the whole towne to run out at. I come to the preface of your firſt part, wherein you ſay *That ſome Members of Parliament Induced you to enlarge that part of your Discours*, In this you are beleivd, for by you it was produc'd ; by them you were Induc'd, and by the Divell you were ſeduced both to begin, proſecute, and finiſh the whole frame and form of your formleſe falſities and fooleries, beſides it is not to be imagined that any true Chriſtian, Proteſtant, or Loyall Subject, would either have induced, encouraged, approved, and rewarded your impious Studies and Voluminous paines taking, but only ſome of the ſweet Members : thus farre I allow you.

In the thirty ſecond line of the preface, you *Proteſt before the Great Iudge of Heaven & Earth, that you have wittingly maintaine nothing, but what your judgement and Conſcience both, Byaſſed to no Sinifter ends* : Rub, Rub, hold Biaſſe, that which followeth, will ſhew the Reader what your Bias'd IUDGEMENT, CONSCIENCE, is. And in the ſixty firſt line he proteſts againe, *That the effecting and reſtoring of a bleſſed Harmony of Peace and Quietneſſe, throughout our Kingdom, was one principall end of this his Labour*. The end of your Labour, will certifie us the care you have in obſerving the truth of your great proteſtations. And ſo much for your prelude, face, or preface ; Now I proceed to the firſt of your 4. Good parts.

On his firſt part of his *Soveraigne power of Parliaments*. In the ſecond pag. 'tis ſaid that by *A Declaration in Parliament* (that is by a Faction in Parliament) *Commiſſions are granted to Papiſts againſt Law to ſecure the King in theſe Warres*. And pag. 3. *that it is unſafe for his Maieſty to put Armes into the hands of papiſts, and make uſe of them to proteſt the Kings perſon or Crowne*. The Declaration we confeſſe was out, but neither in nor out, by, or from, any power or Authority of a Parliament ; for all the world knowes that a Parliament is the higheſt and moſt Supream Court, of greateſt power, Veneration, Dignity and Authority, to which all other Courts muſt ſubmit, and from which Court there is no appeale on Earth. Furthermore a Parliament doth Conſiſt of a King, all the Peeres & Barons of the Land, with the Knights & Burgeſſes of every County

ty, Burrough and Towne in the Kingdome; such a Parliament hath Sovereigne power, whereof, and wherein the King is the Heade, & the two Houses of Lords & Commons are the Body, which as long as the Head and Body are joyned, is the only highest and Superlative Court, and hath the whole Sovereigne power in it; and such an honourable high, (yea highest) Court and Senate was this, till such time as some Factious Members, by suffering Clamours, Routes, disloyal demeanours, and Tumultuous Assemblies and meetings, drave away the head to escape danger & seek safety, whereby partes of the honourable and Loyallest Members followed, leaving behind them a few Factious, Ambitious, Rebellious Sectaries, who having no Head, or scarce a good limbe, doe with headlesse and heedlesse impudence presume to call themselves a Parliament. And you Sir, with your Inck-squittering Treacherous Pamphlets are the maine proppe and pillar to uphold the soveraign unfavoury power of their Factious Conventicles. And thus have I breifly shewed thee what is, and what is not a Parliament. And therefore the Declaration aforesaid, is from the power of no Parliament, but that the King (by their leave) may make use of His Popish subjects, as the pretended Parliament did (without the Kings leave) of *Ireish* Rebels slaine at *Worcester*, and their popish *Walloon*es, maintain'd to have Masse at *Fulham*, but according to your Rule (M.P.) one must aske his fellow if he be a theife, let you and your abettors be your own Iudges, & hange ye all if you condemn your selves, the case is altered, when *Ploydens* Bull is in the pound. I would have thee know that a papist is a thing that would live, and hath the sense to flee from danger and some wit to avoyd it, he hath also the skill, meanes, and courage to fight and defend himselfe, and he holds it better to serve his King, under whom he hath security and shelter, (as long as he is Loyall) then to be inthral'd by you, from whom he can expect nothing but Ruin and destruction.

Concerning your long Treatise which you call *the Treachery and Disloyalty of papists against their Soveraignes*. Me thinks their old treacheries should be no presidents for you or any man or Members whatsoever to be Rebels and Traytors. For as those Crimes in them do seem odious to you, so your Villanies (transcending theirs) cannot be made Amiable by any of your Sophisticating Legerdemaine Meanders. The powder Plot, I confesse was Hells Maister peece

piece, but you have done your best (amongst you) to out-do it ; They that had a hand in it, (to the perpetuall brand and infamy of that Religion) did all professe to be *Roman* Catholiques, but let impartiall Truth be the Iudge, and it will be found that the Contrivers and Actors in that horrid Plot, were of no Religion at all, and that they usurped the name and stile of Christians, (as you and your Crew do the Titles of Protestant and Parliament) for the chiefe of them had run out of faire Estates, by riotous feasting, drinking, drabbing, gaming, and all manner of profuse licenciousnesse, which when all was gone, and themselves involved and precipitated into bottomlesse Debts, then they grew melancholy desperate, and to raise their broken Fortunes upon the ruines of this mother Kingdome that nursed and bred them, devised that abhorred and detestable Plot ; some there were of good estates and shallow capacities, who were seduced to aid with mony and meanes, by the perswasions of *Garnet* and others, (for such a Treason, or scarce any other mischief cannot be plotted without the brain of a *Jesuit*, which makes very understanding heads conjecture that *Prinne*, and his Faction doth hold correspondency with them in these their abominable unparalleled Treasons.) Never was it heard or read that any, that professe to be Christians, did contrive or attempt so cruell, bloody, barbarous and execrable a Designe ; therefore I conclude them neither Christians or *Roman* Catholiques, but meere Atheists, Libertines, and incarnate Devils. But by this I may be drawn into some suspition, that I am popishly addicted or affected ; to which I answer, that the true Church was once at *Rome*, for *Saint Paul*, *Rom.* 1.8. *gave God thanks through Jesus Christ for them all that their Faith was spoken of* (in some Tranlations) *famous, or published throughout the whole world* : that *faith Rome* is fallen from, and in the stead thereof, she hath a Faith and Religion, so intermingled with humane Traditions and inventions of men, which is unsafe for a Christian to liue and die in. But for all this a *Protestant* must not cast away all that is used at *Rome*, for they have God's Word there, they have the Scriptures there, which though they abuse, yet we have free liberty to use ; and it is not their Religion, or ours that are Protestants, or any other who hold the Fundamentall points, grounds, and Articles of the Christian Faith, that can be compulsively thrust into the soules of

men, for an enforced Religion takes no root in the conscience, a perswasive may, which made the Patriarch *Noah*, *Gen.* 9. 27. say, *God perswade thee Japhet to dwell in the Tents of Shem*; here is a Prayer for God's perswasion, not for mans inforcing the conscience.

I have been the longer about this argument concerning the Papists, because my nimble Antagonists doth Cuckoo-like play upon the same tone and tune. So much in answer to *Prinnes* first argument.

The second is *page* 5. & 7. *The Papists have exercised a greater power over Kings than this Parliament doth*; therefore this Parliament may do what it doth. Well, confest, shake hands with the Pope, and be friends, we see these Round-headed Boatmen row the same way with the *Romish* Rebels, howsoever like Cut-purses they seem to quarrell one against another, that they may make a fray in the midst of a crowd unspied.

The third and fourth Arguments are, *page* 7. & 9. *Some Kings have been forced to call Parliaments, and have been deposed by their Subjects*; therefore all Kings may be forced to the like, and be deposed by Parliaments. Well, bold Brother, now we begin to perceive how your judgement and conscience is biassed. Why couldst thou not as well justifie the Devill? *Lucifer* did rebell, therefore all may rebell, but I will helpe thee to a more concludent and significant Argument.

Penury was tried legally at the Assises, and hanged in Queen *Elizabeths* time, for lesse Treason than this, therefore *Prinne* ought to be tried legally, and hanged in King *Charles* his time for this Treason. Also in the seventh *Page* and thirteenth *line* he mentions the deposing and death of *Vortigerne*, (a wicked King) to bolster out Treasons, and colour Rebellions against a good King; also how *Sigebert* King of the West Saxons, was deposed and murdered; and *Ofred* King of *Northumberland* likewise deposed; *Ethelred* his next Successour slain by his Subjects at *Cobre*, and how the People expelled *Bernard* and *Ceolwulph* Kings of *Mercia*, and the like they did to *Edwin* King of *Northumberland*: these seventh and eighth *Pages* are sufficiently stuffed with Treasons of great Antiquity, some of them a thousand, and some twelve hundred yeares old, which were done by wicked Subjects against most wicked Kings,

Kings, some of them Pagans, and not any of them a good Christian, and some usurpers that came to the Regall Dignity, by murdering the lawfull Heires ; so that these presidents are incerted by *Prinne* out of the damnable, inveterate, impertinent malice of his heart, for *out of the abundance of the heart the mouth speaketh*. And it is an inscrutable Quere, what mischiefe *Prinne* would not do, to do the King a mischiefe.

Page 5. line 39. He calls *this our present Protestant Parliament*. It is approved by lamentable experience, that the word [*present*] is too true, but as for the Parliament, it is past any good Subjects understanding to know where it is ; it is confest, that it was at *Westminster*, but Rebellion hath scattered and shattered it into so many places, that upon the matter it is in no place, but of this I have spoken of before. It is also a transcendent ignorance and impudency in this fellow, to call this seditious Conventicle a *Protestant* Parliament ; I pray thee, which way *Protestant* ? Do they hold any Grounds, Maximes, or Tenets of the *Protestant* Religion ? 'Tis most manifest that the six yeares Persecution of the Protestants in the bloody Reigne of Queen *Mary* never destroyed and ruined halfe so many Protestants, as those *Brownisticall*, and *Anabaptisticall*, bloody, tyrannicall Sectaries have done within these two yeares, for none but Protestants have and do suffer, and no Religion but the Protestants is despised, derided, disgraced and trampled under foot, therefore neither Protestant Parliament, or Parliament, or Protestant.

Now, Sir, to your fifth and sixth Arguments, from *p. 19. to 32.* you affirme that *Popish Parliaments, Lords and Subjects, have by force of Armes compelled their Kings to confirme their Liberties, &c. and have affirmed, that when a Parliament was once met together, by lawfull Summons, it might not be dissolved or discontinued again at the Kings meere pleasure, and therefore this Parliament may do and defend the like.*

Proceed with your Popish practices and positions, and fulfill the iniquity of your forefathers, yet you do not so politicly as you were wont, to let the People see whence you derive your pretended Authority for abusing your present Prince, Take heed, least they take up the Proverbe, *We have put down one Pope and set up many.* Moreover in *pag. 27. line 7.* *It was told King Richard the Second*

that if he absented from the Parliament forty dayes, not being sicke, they might by Law rise or breake up. Though you have no more power to dissolve than call a Parliament, I pray, who forbids you to take the benefit of that Law? who holds you but you may rise and break up? It cannot be said but you have *risen*, (with a witnesse) to such an height of impiety and Rebellion, as no age or Nation can parallell; and for your *breaking up* it hath been superlative, for there is no Law of *God*, or *Nature*, or *Nations* but you have *broken up* and down too; and if Treason, Murder, Burglary, Felony, were accounted any breaking of Lawes amongst you, and that you should all have legall Trials for those Crimes, *The Lord have mercy upon you*, there are but few of you that could be saved by your Book; therefore let your factious Conventicle rise, and go home to their houses when they please; the King hath been absent from them more than five times forty dayes, for it is almost two yeares since they drove Him from them, therefore they may rise, and yet never break up any Parliament. I remember in *pag. 28. line 15.* the *Cheshire* men are much beholding to Master *Prinne* for calling them *Rude and beastly People*, (I wish you would go in person thither and tell them so) because they tendred themselves as a Guard for the person of King *Richard* the Second, in a time of Rebellion, for which they are honoured ever since with the Proverbe of *Cheshire chiefe of men.*

Pag. 33. to p. 42. His Arguments are concerning *the power of Parliaments, and that the whole Parliament is greater than the King alone.* They are such absurd equivocations, as (although he still followes the footsteps of his Fathers the Papists) yet his Brethren the Jesuites would be ashamed of such kinde of arguing; and therefore he doth wisely to conceale their Association; for who knowes not, that the Parliament, that is to say, the King, the Head, and the two Houses, the Members assembled together, have a Sovereigne and transcendent Power, and excelling Dignity; but it followes not therefore, that the two Houses considered apart from their Sovereigne, much lesse a few Members (a small parcell of that part) are of like eminency and authority, no more than it followes, Master *Burton* a Divine, Doctor *Bastwicke* a Phisitian, and Master *Prinne* an utter-Barrester stood all on the *Pillory*, and lost their eares, in one and the same houre, for one and the same Crime,
of

of railing, flandering, and seditious libelling, therefore Master *Burton*, Doctor *Bastwicke*, and Master *Prinne* have all three one and the same soule, suffered all in one and the same Body, *Bastwicke* and *Burton* lost their eares for *Prinne*, by way of sympathy or co-ordination, (because *Prinnes* Eares were lost long before) and so *se invicem supplemt*: and any two of them have all the capacities of all three; the Divine and Phisitian make a Lawyer, the Lawyer and Phisitian make a Divine, and the Divine and Lawyer make a perfect Phisitian, this is *Prinnes* Logicke, by which he may prove his halfe Eares to be whole ones, and the Five Members to have as much power as both Houses.

In *pag.* 42. for his Answer to the Objection concerning the Kings absence from Parliament, affirming, *that He is absent as a man, but present as a King*; it is as learned as that is loyall which justifies the shooting bullets at Him in his personall capacity, yet obeying Him in his Regall capacity, and I believe both had their originall from the same Master of Sentences, *The Spirit of the Aire which rules in the hearts of such children of disobedience.*

In *pag.* 44. & 45. Concerning his Arguments from Scripture, I will say no more, but when the *Fox* preaches, beware your *Geesse*, for I am sure the Devill had his *Scriptum est*, (it is written) as well as he wrests, mangles, and misapplies it as ill as ever did the Devill. If any *Diræan* please to search, he shall finde that the Devill hath but his due in this triall, betwixt Master *Prinne* and himselfe.

Pag. 46. to 112. As for his Law and Law-bookes, let him look them over again, (if he took them not upon trust) as he doth the rest of his Learning, from Indexes, Glossaries, *Covels* Interpreter, *Lexicon Juris*, &c. And he shall finde, that they never attributed the most absolute and supremest Power of Head and Bodie (to use his own phrase) to the Parliament, but when it is a perfect true Parliament, consisting of the Head, the King, as well as of the Bodie, the Houses; nor would any man that is not as headlesse as *Prinne* is earlesse, have been so heedlesse in his own Authours, let all men that mean to be coozened become *Prinnes Clients*, he shall vouch Book-law enough, but not one law-case to the purpose; witnesse his instances of the Parliament lawfully deposing the King; and of the Parliaments power to dispose the Kingdome to what Family

they please, and the like; he that wants a Kingdome, let him come to *Prinnes* market, he will affoord large penniworths, now he sets Kingdomes to sale, any man may buy one, or if he misse, he shall be sure to have Bulls enough at a cheape rate.

Pag. 51. & lin. 33. He saith, *King Edward the Confessour*, took his Oath at his Coronation upon the *Euangelists*, and blessed Reliques of *S. S.* (what is all that to *King Charles?*) indeed *Prinne* and his Members are worthy to have a King that will sweare by Reliques, for with a most treacherous diffidence, they will not believe a most gracious Christian King, that hath often sworne and protested by the true Almighty God to defend and maintain the true Protestant Religion, the Lawes of the Land, the Subjects Libertie and Right, with all the Priviledges of Parliaments, all which Oathes and Protestations his Majesty hath never broke, though a crew of perfidious Villaines do slander Him most traiterously, with the aspissh venome of their viperous Tongues, the pestiferous poyson bawl'd, belch'd, and vomited from hireling Schismaticall Preachers, and the Presses being opprest with printing of infamous Lyes, and Libells, for which (no doubt) but your great Master, (the Burgesse of *Barathrum*, as sure as *George Peard* is Burgesse of *Barstaple*) who set you on worke, will not faile to pay you your wages.

In *pag. 52.* that *William Conquerour* took his Oath before the Altar of the Apostle *S. Peter*: this is as fuitable stuffe as the rest, but me thinkes *Prinne* should not name an Altar, without an H. and if the Apostle knew you gave him his just Title of Saint, it is unknown how kindly he would take it; but diminutive mighty *Isaak* with your Task-masters (the Members) that set you on worke would utterly dislike your utter Barresterhip, for daring to Saint any Apostle or Saint whom they by their Votes have unfainted.

Pag. 79. He urges the deposing of *King Edward* the Second, and in *pag. 80.* he makes another traiterous president of the deposing of *King Richard* the Second, but he never mentions the mischiefes that this Kingdome endured by those wicked paracidicall Villanes, I will reckon a few of them.

First, Parson *John Ball* with *Wat Titler*, *Jack Straw*, and *Jack Shepheard*, arose in rebellion, &c. Anno 1379, murdered *Simon Sudbury*

bury Archbishop of *Canterbury*, for which infurrection and murder 1500. Rebels were hanged in severall places, look to it *Prinne* one place will serve your turne.

Anno 1450. One *Blewbeard* was a Captain of Rebels, but they were quickly foil'd, some hanged, and some taken, and for a token of remembrance, *James Fiennes* Lord *Say*, then Lord Treasurer of *England*, was found guilty of many Treasons, and handsomely hanged, in the 29. yeare of King *Henry* the Sixth.

After that, *Jack Cade* a Bricklayer, and withall a counterfeit *Mortimer*, did then, as some of his Tribe do now, tax the King with evill Counsellours; thus *Cade* raised an Army of Rebels, which were not suppressed without the losse of 5000 men, besides other outrages committed.

Anno 1454. At the Battaile of *S. Albans*, betwixt the *Yorkists*, and *Lancastrians*, King *Henry* the Sixth lost 8000 men, and the Duke of *York* 6000.

At *Blore-heath* field in *Shrop-shire*, 1459, between the King and the Earle of *Warwick* 4000 men slain, the 38 yeare of *Henry* the Sixth.

At the Battaile of *Northampton*, 3000 men were slain, between Queen *Margaret* and the Barons, and there King *Henry* the Sixth was taken prisoner.

At the Battaile of *Wakefield* Queen *Margaret* told *Richard* Duke of *Yorke* and beheaded him, 4000 men slain.

Anno 1460. At the Battaile of *Towton*, Queen *Margaret* brought into the field 60000 men, and King *Edward* the Fourth had 49000 in which fatall Battaile 36000 men were slain.

Anno 1462. At the Battaile of *Exham* in the North, between Queen *Margaret* and the Lord Marques *Mountague* 16000 men were slain.

Anno 1467. At the Battaile of *Banbury*, the 7. of King *Edward* the Fourth, between *William Herbert* Earle of *Pembroke*, and Queen *Margarets* Forces 7000 slain.

In the 9. of *Edward* the Fourth, at the Battaile of *Lose-coates-field* in *Lincoln-shire* betwixt the King and the Barons 10000 slain.

At the Battaile at *Teuxbury*, Prince *Edward* eldest son to King *Henry* the Sixth was stabb'd and murdered, and 3000 slain.

And

And lastly, at the Battaile at *Barnet* betwixt King *Edward* and the Earles of *Warwick* and *Oxford*, who were both killed and 10000 slain, the King being Victor.

This I have inserted by way of digression, to shew how the Divine vengeance was the reward for the deposing of a lawfull King, for so all the world knowes *Richard* the Second was; above eighty yeares was this wofull Land an unnaturall bloody Theatre, wherein *English-men* against *English-men* did act all manner of unchristian cruelties, in which Dissention more than 60 of the Blood Royall were slaine, besides others in abundance of Nobility and Gentry, as also more than 125000 common Souldiers, as our Histories relate, and to such a passe as this hath Master *Prinne* and his Faction done their best to bring it to againe, as within these three yeares they have prettily begun and prosecuted.

Page 87. He quotes the falling away of the ten Tribes from *Rehoboam* for a president for Rebellion, *page 88.* all along he mentions the deposing of wicked Popes, *page 9.* he repeates the words of *Caiphas*, *That it was expedient that one should die for the people, (though a King, yea Christ the King of Kings) that the whole Nation perish not, rather then the whole Nation perish for him.* O thou blasphemous beast, Dost thou so farre hate the Lord's Anointed, as to justifie the crucifying of our Saviour, in expression of thy malice to thy Sovereigne? Good Sir, there is no such necessity that either the King or Subject should die one for another, or that they should so much as distaste each other, nor had this lamentable Distraction been between them, but that your delicate Master the Devill hath, by your meanes, set them at Division. In his 91. *page* he speakes some Truth, *That the King hath not power to tyrannize over his Subjects*, or to oppresse them with perpetuall irremediable *slavery*. Good Master *Gandergoose*, 'tis confest, that the King hath no such power, nor ever did he exercise any such Tyranny as you talke of, but you and your Accomplices have usurped a Traiterous power to your selves, whereby yee have tyrannized over his Majesties Subjects in more savage and barbarous manner than Turkes or Tartars would have done. *page 92.* *Prinne* speakes a parcell of non-sense in capital Letters, *It is lawfull for the people (submitting themselves) to subscribe the King and his Successours what Law they please.*

O! what might this fellowes Head be worth at a hard Siege, when one of his Brothers Heads was sold at *Samaria* for 80 pieces of Silver, 2. *King*. 6. 25.

Pag. 97. he saith, *that King Edward the sixth, and Queen Elizabeth did hold their Crownes by Parliamentary title, rather then by the course of common Law.* Baw waw, indeed their Legitimacie was objected against by some opulent Papiſts, becauſe their Father the King had married the Lady *Katherin*, who was firſt his Brother *Arthurs* wife, and after 21 yeares marriage, the King cauſed her to be divorc'd from him, and he marrying other wives in her life time, the Childrens Right (by birth) was by ſome Malignants queſtionable; to cleare which doubts, the King cauſed their Legitimacie to be confirmed by Act of Parliament, and ſo much in Answer to that abſurd Treafon.

Pag. 101. he ſaies, *Charles the third, Emperour was depoſed by the Princes, Dukes, and Governours of Germany becauſe he was mad.* Surely thou art not well in thy wits, to meddle with that mad Emperour, whoſe madneſſe or depoſing concernes neither thee nor thy mad Cauſe thou prateſt and lieſt ſo in; then he talkes of *Wenceſlaus* the Emperour, and *Childerick* King of *France*, how they were both depos'd; And yet in the 104 *pag.* he confeſſes, *the King hath no Peere, He is not to have a Superiour, and that the King ought not to be under man, but God. If Juſtice be demanded of him by way of Petition, (becauſe no Writs runnes againſt him) if he doe not Juſtice, this puniſhment may be ſufficient to him, that God will revenge it;* and yet preſently again he ſaies, *the Parliament is above the King.* Thus you ſee how ſometimes the Devill gives him leave to ſpeake truth againſt his will, though preſently he fall from it againe, as being not toothſome; was ever ſuch a Crop-eard Aſſe, that would thus contradict himſelfe? In the 106 *pag.* he ſaies, *the Emperours had not higheſt power in Rome,* and yet he cannot deny that *Saint Paul* appeal'd to *Cæſar*, from whom there was no appeale.

In the 112 and laſt page, he calls the Rebels that the Kings Forces took at *Ciceter*, *good People*, he complains much of their hard uſage, (I think he meanes becauſe they were not hanged) it was winter, he ſaies, and *that they were forced to goe barefooted in Triumph to Oxford*, truly we are beholding to your Faction for the kind entertainment you have given to the Kings good Subjects when

you have taken them, you have either lovingly cut their Throats in cold blood, or courteously hang'd thē, or hospitably famish'd them, freely imprison'd them, bountifully rob'd and plunder'd them, and favourably banish'd, ruin'd, and undone them, and all this and more you have done for the Liberty of the Subject, by the command of the Publique Faith. Moreover he saies that the good People *from Cirencester were Chain'd together with Ropes*; that's a Bull, Sir, I doubt not, but there will come a time, when young *Grigge* shall teach thee in a trice (with a trick that he hath) what the difference is betweene a Chaine and a Rope; and so I leave Repeating and Paraprasing any more on *Prinnes* most matchlesse, first of his foure *Proditorious* parts.

The Reader may wonder why I spend no more Paper about the first part, and I doubt all his whole Book is not worthy of so much. But I assure you when I had survey'd every limbe of the Monster, and pared of the excrescences, I had much adoe to finde thus much considerable matter in it, yet I am resolv'd to doe him the honour, and afford him the patience, to view his second part, if it be but for love to his new Hebrew word (the *Militia*) for if his Brethren understood that it were Latine, the language of the Beast, they would never endure the use of it.

An Answer to Prinnes second Part of his Sovereigne Power of Parliament.

IN his Preface he complains of *Ignorance*, (ah ungratious Boy dost thou raile against thy Mother!) *in such as understand not a Parliament, and that his Books (he hopes) will beget a firme Peace*; Indeed he that made light out of darknesse, is able to produce good out of evill; but how *Prinnes* Bookes (stuffed as full of lies as lines) wherein every word breathes Treason, every syllable incites to Rebellion, and the whole *Chaos* and confus'd masse of it is an unshap'd lump of all the Villanies, Assassinations, Murders, Treasons, Rebellions, Deposings, Imprisonments, and all the calamities that hath befallne to infortunate Kings and Princes, in all Nations, either Christians or others, since the worlds creation; at least as much as his

treacherous

treacherous studious search could finde out, he hath pack'd and hudled together, purposely to root out and ruinate His sacred Majesty and Royall Posterity, to raise a never ending Contention, and to make His Majesties Dominions perpetuall fields of blood ; these are the marrow, pith, and intention of M. *Prinnes* sweet Peacemaking Bookes. At the latter end of his Preface, he uses a piece of the *Letanie*, saying, *Good Lord deliver us*. But I wish him to take heed that it come not to the hearing of the Members, or the Close Committee, that he spake such words, for then he will be mistaken for a *Protestant*, and so excluded from all grace, favour, and community with the godly.

Pag. 3. In this second part you may finde out of *Prinnes* owne Confession. First, conveniency, second necessity, and thirdly custome ; all concurring for the Kings ordering of the *Militia*. Take heed M. *Prinne* what you say, for if M. *Saint-Johns*, and your Masters of the highest lower House heare you, they may perhaps occasion a conference betwixt you and *Tom Nash his Ghost*, to be cryed up and downe the streets, as they dealt with your betters before you ; and if your good Mistresses in *London* understand it, farewell all further Contribution, your late Triumphant Bayes, will be turn'd to Funerall *Ewghe*, and if you can mend the matter no better, then you doe, by begging the Question and arguing so barrenly, to wit, that *it must be granted, that the whole power of his Majesty, and his Predecessors, in the Militia, was derived from the Parliament*. This stufte he treates on, from the third *pag.* to the twelfth, wherein he crosses all that he saies in the third *pag.* formerly repeated, but if you can confirme your fine flourishes no better then by Equivocations, Amphibologies, and mysticall Sophisticall Fallacies, by one while taking the Parliament for King and People, (as in the usuall sense it ought to be taken and the Lawes made by them all ;) And another while making use of the word Parliament, in your owne sense onely, for the two Houses in contradiction to the King ; your Grant must be onely, *to have and to hold*, fixe foot in *Knaves Acre*, under an overthwart beame, for you hate the name of the Crosse, on the highest Promontorie in the Province of *Fooleiana* ; or if it light in the line of Communication, as a speciall part of that Province is scituated neare to them, then your Grant may be to have as much roome for your Quarters as you had for your Eares, and that

your Head may be mounted on *London Bridge*, and made one of the overseers of the City, which by your writings seemes to be a speciall part of your Ambition, I am sure a just Reward of your most unmatched undertakings.

Rag. 12. As for the consequence of denying His Majesty the *Militia*, and of the Parliaments seizing upon *Hull*, with other Ports, Forts, the Royall Navy, Armes, Ammunition, Revenues, and detaining them still from His Majesty, which you say, *His Majesty and all Royalists must necessarily yeild*, nay you should have entreated to have them yeilded out of curtesie, for else you can never inforce them, are not his, but the Kingdomes, in point of Right and Interest, they being first transferd to, and placed in his Predecessors, and himselfe by Parliameut. Here is an excellent prooffe.

Weaker then that of *Tenterton Steeple* being the cause of *Goodwine Sands*, for say those Logitians, there were no such dangerous Sands, before that Steeple was built, or funke, so that Steeple was the cause of those Sands, but I can conclude more directly and *contrariò*, as thus ;

The Kings of *England* had alwayes power over the *Militia*, ever since *England* had a King there ;

But there was a King of *England*, before there was any Parliament, and so soon as there is story of any people in *England* ;

Therefore the Parliament gave not the King of *England* power over the *Militia*.

If the story of *Brute* be true, my *Maïor* cannot be false, if any Chronicle of *England* be true, my *Minor* will not faile ; how then the conclusion can be denyed I perceive not, except in the disputation betwixt the Collier and the Divell, which I leave to *Prinnes* Logick to resolve, and reduce the Contradictory by *Impossibility*, which if he doe not in *Celarent*, he cannot escape doing it in *Bocardo*, where I leave him to read over his *Fleta*, it may teach him more Law and Conscience then to excuse the Rebellion in *England*, by a Rebellion in *Ireland* of their owne making, as that is the best colour which yet this Brazen face can cast upon it.

Pag. 25. and 26. he comes upon us with a drove of Bulls, of his owne usuall Breeding ; *That the Parliament* (meaning the two Houses onely) *cannot be guilty of Treason* ; secondly, *that the Statutes against Treason extends not to them* ; thirdly, *that they are greater*

*ter then the King; fourthly, that the Oathes of Allegiance and Supremacy bind onely in Relation to the Pope and Forreigne States, but not with reference to the Houses; or onely out of Parliament time, not whilest the Parliament is sitting; These are such Mockado Fustian Nonsense, and such silly Childish shufflings, as that the sense in plaine English, is to say, That the King hath Authority against other Princes, but no power over his owne Subjects, or that those in his owne Realmes are his Soveraignes, and other Soveraignes are his Subjects; or when he consults the most carefulest for the good of his Kingdomes, he desires to be requited by being unking'd by them; such strange Paradoxes, absurd Solecismes, and monsters of Policy, Morality, Reason, Nature and Religion, are the off-spring of this new State Emperick; who perhaps expects other applause, or, at the least, Approbation, as he is assured of his owne Narcissian admiration, onely because he sees but the shadow, understands not the substance of what he superficially delineates, by a Pen that drops Poyson instead of Inke, to support the pretended Feares and Jealousies, by an enumeration and malicious interpretation, of all the acts of Justice since the third yeare of his now Majesties Raigne, upon those who were restrained from bringing this Rebellion sooner to the Birth; give *Prinne* but such another Fee as he had at his Triumphall Returne to *London*, and he will be an Advocate for those in the third of *Iacobi*, and for those in the 13 of Queene *Elizabeth*; yea for *Ravilliac*, *Iudas*, and *Lucifer*, for all were but Rebels and Traitors, onely one was a little elder then the other; Thus from the 25 *pag.* to the 40. he reckons up a pack of grievances, wherewith the Subject was charged, which were all redressed, long agoe, assoone as His Majesty was rightly certified of them; but no Acts of Grace can procure an expiation from inexorable Master *Prinne*.*

But why trouble I my selfe to satisfie one, whom Reason cannot satisfie, one, whom no Protestations, or Oathes of Princes, no Acts of Grace or Statutes past in Parliament can satisfie, and therefore let him rest unsatisfied till he be hanged. *He is ill to trust who will trust no body*, the Proverbe tells us: yet for this once, let him goe on *give him Rope enough, and he will hang himselfe*; In his 40 *pag.* he saith, the King hath no power to chuse his Privy Counsellors; but *Prinne* and his Magnificent Members, would have the chu-

sing and authorizing of new Privy Counsellors, and Officers of State, for those, he tells us, his *Utopian* Parliament hath power to appoint, (yet the King may not chuse or appoint any of them their servants) he should have added in time of Rebellion. In *pag.* 41 to 64. and so from thence to 65 and 79 he prates (to little or no purpose) *that the King hath no Negative Voyce*, but what the undeceived Majesty of the vulgar, Captaine *Highshoes*, and Colonell *Mawworme*, and their companions please to propose must be granted; who, till those can agree whether the Lord *Say* or the right horrible *Kimbolton* shall be Protector: his *Excellency* or the Lady *Waller* high Constable of *England*, *Pym*, or *Prinne* (for I hope he will not plead all this while for other folkes and forget himselfe) Lord Keeper of the new great Seale, Sergeant *Wilde*, or Speaker *Lenthall*, Master of the *Rolls*, *Burton* or *Marshall* Archbishop; for that calling would be as lawfull in one of their hands, as the Court of *Wards* was when the Lord *Say* was Master of it,) *Peard*, *Glinne* or *Prideaux* chiefe Iustices; *Feilding* or *Stamford*, (for they are both vertuous and thrifty men) Lord Treasurer; I would entreat *Warwicke*, to provide for his owne and their security in the Admirall Ship of Fooles, and wish a faire Gale for them as farre as *New-England*, till they shall learne more sincerity in Religion, more loyalty to their Sovereigne, more charity to their Christian Brethren, and *Prinne* cease falsifying and perverting Records, Presidents, and Allegations; and then a Property maker hath promised to restore his Eares againe; in the meane time, let him confesse himselfe worthily Branded for Falsifying, Lying and Slandering (even *Scandala Magnatum*) Forgerie, False witnesse bearing, Perjury, and all manner of Villany, with which his Bookes swarme as thick, as the lower House doore did with *Brownists* & *Anabaptists* at the beginning of this Parliament, or as *Westminster-Hall* and the *Pallace yard* did with Tumults before the death of the Earle of *Strafford*, or the putting the Bishops out of the House, or as the high wayes and streets, did with Puritan Punks, when *Prinne* and his fellowes (St^t Rebels) return'd from *Limbo* to be Canoniz'd at *London*, which City they have ever since transform'd to be a Hell upon Earth.

Further (to roote the seduced people in dislike of his Sacred Majesty, and to make them Irrevocable Rebels, as also to blast the Integrity of his Majesties Royall Person, his Honourable Council-
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lours and Servants,) he names *Ganestone* and the *Spencers*, *Empson* and *Dudley*, and others that were displaced by Parliaments for Delinquencie; 'tis right *William*, but those Parliaments had proofes for what they did, and the King was with them, and confirm'd their censures: but you are not so much as the bares Skelliton of a Parliament, which if it were a full Body, yet it wants a head, therefore all your Votes and censures are Headlesse.

Page. 48. his running head talkes of a Parliament in *Running Mead*, (near *Windsor*) wherein King *John* Assented to such Acts of fetling and securing *Magna-Charta*, and all other good Lawes and Liberties formerly granted. I tell thee *Prinne*, that King *John* did well in so Assenting to his Peeres and Commons, for then and there their requests were just and Lawfull; neither did King *Charles* (a more Christian and surer Titled King, then King *John*) ever deny his Royall Assent to any just request for the Redresse of greivances, releife of His Subjects, and Tranquillity of his Kingdomes.

Page 55. He hath a fling at *Alice Pierce*, King *Edward* the Third's Concubine, 'tis marvell that *Rosamond* and *Jane Shore* scap'd him, and it had been as congruent for him to have brought in *Lais*, *Thais*, *Faustine*, *Messalina*, and all the rabble of royall and base Whores that have been since the Creation; for what though *Alice Pierce* (being her selfe proud of the favour of so puissant a King) did sometimes, with impudent and uncivill behaviour intrude her selfe to sit with the Iudges on the Bench, to countenance and preferre some private Causes for her own ends or her friends; to which I answer, that the Iudges were either bribed Knaves, or timorous Fooles, in suffering such a Coapesmate to sit with them upon any termes of right or wrong. But to what purpose this Gentlewoman (who was dead and rotten 250 yeares before King *Charles* was borne) should be raked up as a Testimony against Him now, this is a meere Riddle to me, and is a taske for an *Oedipus* onely to unfold.

Page 75. *The King cannot by his Prerogative lay the least Tax upon any of his Subjects*; but, I pray, what authority or Prerogative have you, and your potent Members to rob, spoile, and plunder the King and all his good Subjects, who is so just, mercifull, and chaste, that neither the Devill nor any of the Members have dared to say the contrary? there's a bone for thee to picke.

Page 78.

Page 78. *Prinne* (like an unmannerly Fellow) calls the famous Generall *Jack Cade* Rebelle and Traitor; I pray Sir, moderate your passion, for me thinkes, fellowes should agree, and when Thieves fall out, &c. You know the Proverbe.

In page 79. *That the affirming the Petition of Right, the Bills for Trienniall Parliaments, the continuance of this, the Acts against Ship-money, Forest bounds, illegall, new-invented grievances and oppressions, the Statutes for suppression of Star-chamber, High Commission, Knighthood, Bishops Votes:* although the King hath done all these and more, yet this *Scarrab Cadworme* sayes, that *The King's Grace is not eclipsed, to say, They are no Acts of Grace, but Acts of Oath, Duty, Law, and Conscience.* Thus doth this filthy Varlet most traiterously beslobber the goodnesse and gracious favours of a matchlesse and unparalleld Christian King.

And thus you have the summe and substance of his second part of the Sovereigne Power of Parliaments.

Vpon his third part of the Sovereigne Power of Parliaments.

ALTHOUGH his third and fourth parts are already answered by the learned Sir *John Spelman* Knight, Doctour *Fearne*, and Master *Digges*, too reverend and able Pennes to take notice of the name of such a *prinnified, prurigenous Puppy*, from whom he stole his rationall and Theologicall Passages, nothing being his own, but the out-facing with a multitude of pretended Testimonies, haled in, as he teacheth his Clients to hire Knights of the Poste, to witnesse that which they know nothing of, saving (I say) that there is nothing that concernes *England*, but the same again (quoth *Mark a Belgrave*) to the Tune of *Anthony, now, now*, the old Song still; like the last houre and halfe of a Puritan Sermon, or one of his long-winded Traverfes of *Burton's Apology*, or *Bastwicke's Letany*, in stead of a plea or answer, withouten that the aforesaid *Henry Burton* at *Friday-street* aforesaid, in the manner and forme aforesaid, did beate his wife aforesaid, by reason of the independent sister aforesaid, to beat out the evill spirit aforesaid, and (withouten that) it was for the lust aforesaid, or withouten that the said *John Bastwicke* Doctour of Phisicke aforesaid, was so over-run with the *Morbus Gallicus*

Gallicus aforefaid, that when he was a Captain in the Rebellion aforefaid, at the *Newwarke* in *Leicefter* aforefaid, he was not able to get up to his horfe aforefaid, without a ftiole aforefaid ; and withouten that, *William Prinne* aforefaid, in the Church-lane there aforefaid, in the Affembly of *Adamites* aforefaid, exercifed his gifts aforefaid, to the edification of the Sisters aforefaid, who gave him the Gold aforefaid, and (in the feare of God) joyned in the Rebellion aforefaid, as they will be ready to averre and maintain, but never to prove any thing, if thofe his Bookes have not fufficiently proved it ; yet for all this I will afford him the honour to fhame him, in anfwering of his third part, and thus I begin.

This third part he begins to magnifie Treafon in his delicate Dedication, moft loyally to three Arch-Rebells, namely, the Lord *Fairfax*, and the two Knights *Williams*, *Waller* and *Breerton*, wherein he ftiles them, *Defervedly Renowned Worthies*, calles their *valour, zeale, activity, and induftry, incomparable*; (you fhould have faid their Rebellion too;) 'tis confeft, that their invifible Victories have been many and miraculous, and their being often beaten hath been apparently perfpicuous and manifef, for which they have been jeared with Publique Thankefgivings, as Mafter *Prinne* makes himfelfe merry with mocking them, in his foifting Epiftle ; and it is not poffible that thefe three Worthies fhould be fo threed-bare in their underftandings, or that their wits fhould be fo ftupified, as not to perceive this fellowes flouting flattery ; as for their Victories we do rather pittie than envy ; and concerning the Worthies, I have feen nine of their Figures or Pictures in Haberdafhers Shops and Tavernes, hanged up to garnifh the roomes, but Mafter *Prinnes* three Worthies fhall not be hanged up in a private roome or fhop, a large field is fitteft for fuch mighty Martialifts. And for the valour of thofe three Worthies, it was never known that the Lord *Fairfax* ftruck a blow, except it were to his Tailer or his Footman ; and for Sir *William Waller* he hath been fo happy that he was never wounded, but onely in his reputation. But O, O, Sir *William Breerton* ! noble, valiant, fingular, fupereminent, courageous Sir *William Breerton*, I could laugh heartily, were I once fo happy as to fee him within halfe a mile of a Battaile, O fweet face, moft amiable Sir *William Breerton*.

In his Preface to the Reader, he faith, he hath been alwayes a

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cordiall endeavourer of Peace (*as right as my legge John Jarret*) you might as well have said *Rope-ye-all, Halter-ye-all, as cordiall.*

In his third *page* he seemes to invite his Majesty to visit the Parliament, and tells Him (and all loyall Subjects) by an old President, what kinde entertainment He might expect, for he saith, that *Julius Cæsar was, in the Capitol, stabbed, and murdered by the Senate, with no lesse than twenty three wounds.* Sir, your kinde Invitation shall not be forgotten, & I assure you, it is one of most the significant passages and explanations of your Loyaltie in all your whole Books.

Page 5. That the King hath denuded himselfe of all Regall Authority; this shall passe for one of your small Treasons, wherein you shew the denuded nakednesse of your *Byass'd Judgement* and conscience. *page 3.* This liberall Gentleman, proclaimes liberty, and plenarily leave to rebell, *He releaseth all his Majesties Subjects from their Allegiance;* surely, thou hast made a League with Sin, Death, and Hell, and they have blinded thee so, that thou canst neither see what thou sayest, or understand what thou writest. Thou givest the King's Subjects leave to cast off their Allegiance, and they give thee leave to be hanged to requite thy curtesie; but thou and thy Members (of Maintenance) must and shall know that all the King's loyall Subjects do understand, that the Oathes of Allegiance and Supremacy, made to their Sovereigne, is such a tye, and security, as it is the onely chain upon earth, except love, to binde the consciences of men, and to hold humane society together; from which Oathes though Master *Prinne* (with Papall Authority) would dispence withall, yet his Majesty hath good and faithfull Subjects enough, who scorne and deride your foolish, traiterous dispensations, and doubt not (by God's assistance) to mould you and your seduced Rabble of Rebels into better fashion.

Page 13. If the King himselfe shall introduce Forreigne Forces and Enemies into his Realme to levy Warre against it, or shall himselfe become an Enemy to it. This doubtfull supposition is so idle and triuiall, that the best Answer to it is to laugh at it. *page 14.* he talkes how King *Henry* the second of *France* was casually slain at a Tournament by the Lord *Montgomery*, and then he tells us of Sir *Walter Tirrell's* Arrow (glancing against a Tree) flew King *William* the second of *England;* presently he makes a step into *France* again, and brings us word, *that King Charles the first, being mad there, was deprived*

prived and kept clsoe, and that the deaths and deprivations of these Kings was then proved to be no Treasons, because they were done out of no malicious intents. This is Bombast to stuffe out his big-wombe Book, and as neare the matter as *Brafeel* and *Banbury*. Page 17. He playes the Huntsman, and *compares the Keeper of a Parke, and the Deere in it, to a King and his People.* Suppose this Comparifon were granted, then you must also grant, that you have rebelliously broken down the Parke pale, or wall, so that the Deere are scattered and divided, the best of them (I am sure the truest *Harts*) do keep within their bounds, and live under the protection of their Keeper, whilest you have got all the whole Heard of Rascals amongst you, and much good may do it you with them. In Page 22. he makes a leape from hence into *Asia*, and relates strange Newes, how *Tamberlane conquered Bajazet, and put him in an iron cage;* then you are sure it was not a *Pillory*, but if a time of Peace were, (were it not for depriving the Hangman of his due) I would begge thee, and shew thee in *Fares* and *Marts*, for a Motion, whereby thee and I could not chuse in short time but be without abundance of money. From page 23. to page 60. he tautologically talkes *Naturall Non-sense*, and *Artificiall Impertinencies*, which in page 60. he saith, he gathered from one *Albericus Gentilis*. page 61. he stumbles upon Truth again, and sayes, *That it is out of controversie that no man ought to resist against the King.* Page 63, 64. he cites 32 Arguments of Scripture to maintain the cause, the chiefe of them is *Daniel* in the Lions Den, he might as well have brought in *Jacob's Well*, and the Woman of *Samaria*.

In pag. 66. he brings in the story of *Ioram*, 2 *Kings* 6. *how he sent a messenger to the Prophet Elishaes house to take away his head, and that the Prophet did cause the doore to be shut, to keep out the King's messenger:* from whence the learned logicall *Prinne* inferres, that because the Prophet did not obey the King, but shut his doore against the Messenger, therefore King *Charles* his Subiects may oppose, resist, and rebell; a very trim Argument. From thence to page 73. he repeates old fusty businesse over and over, and there he runnes for more luggage headlong into the Red-Sea, and dragges *the memory of drowned Pharaoh, as an example of God's iudgements on that obdurate and impenitent King:* this was somewhat to the purpose, but I cannot perceive where or how. Page 81. *The King*

with the Lords and Commons in Parliament, have the whole Realme entrusted with them, of which great trust the King is onely chiefe and Sovereigne: now I agree with you, Sir, if your writings had been all such as this, and your Members and Committees, Votes and Orders, correspondent, then we had had no Rebellion, and your high prized Bookes would have been iustly valued, to be worth nothing. A little after he sayes, *The King is the supreme Member of the Parliament*, (thou ill bred Fellow, thou mightest have said *HEAD*) and *that contrary to the trust and duty reposed in Him, through the advice of evill Counsellours, wilfully betrayes this trust, and spoiles and makes havocke of his People and Kingdomes*: these are but the old lyes, feares, jealousies, doubts, ifs and ands, newly revived and furbushd: as in *page 86.* he hath another, which is, *If the King should command us to say Masse in his Chappell*, to which I answer, *If the Skie fall, &c.* and the one of those ifs is as possible as the other. *Page 108.* He musters up 51 of the ancient Fathers to lend him their hands to defend his falsities, wherein he hath wrested and abused their integrity sufficiently, but I observe that he meddles with neither of the *Gregories*, either the *Great*, or *Nazianzen*, his policy is not to mention them, because then young *Gregory* herhaps may be put in minde of him; for *Prinne* is crafty and observes the Proverbe, *He must have a long Devill, that eates with a spoone.*

Page 92. *He hath wrested the sword out of the hands and cut off the heads of all his opposite Goliaths.* 'Tis well bragg'd, but if it be true, that you have cut off all the heads of your opposites, you have been bloudily revenged for the losse of your eares; I prithee, when thou diest, bequeath one of thy Jaw-bones to be kept amongst the dreadfull Weapons and Ammunition of the Members *Magazine*, it may do strange things amongst a Crew of *Philistims*.

Pag. 134. He contradicts himselfe with Statutes of King *Henry 8. Ed. 6.* and *Qu. Eliz.* *That words against the King (even in preaching) are high Treason, as well as raising Armes*: very right, and those Statutes being yet in force, what would become of all your reverend railing Pulpit-men? (I will not slander them to call 'em Preachers) upon my conscience thy destiny and theirs would be all one, (if the said Statutes were duely executed) and you would all leave your old Trades, and deale in the two rich commo-

commodities of *Hempe* and *Timber*, till your last gaspes. *Pag.* 142. he railes at the King again, as if he were hired to it, or that he had nothing else to do ; also he belabours the *Cavaliers ex tempore*, by the Titles of *Cut-throates*, bloody, inhumane, and barbarous, with other such pretty names, as the Gentleman pleases to bestow upon them, for which I hope they will not all die, till some of them be out of his debt. *Page* 143. *Christians did not resist persecution under Pagans, ergo, Christians must not resist Christians, and because Subjects are Christians as well as Kings, therefore Christian Kings must not resist Rebels.* In his last Leafe, he hath waded through this weighty Controversie, and proved that both by Law and Conscience this Rebellion is justifiable ; and thus the Reader may perceive how *Prinnes Judgement* and *Conscience* is *biassed*.

*Vpon Prinnes fourth Quarter, or part of his Sovereigne
Power of Parliaments.*

IN *page* 13. he brings in a messe of musty Presidents, like the mouldy Bread, ragged Cloathes, and clouted Shooes of the *Gibeonites*, when they deceived *Joshua* ; as for allowing or not allowing the King's meniall Servants : 'Tis no doubt but the King should be well served if such a Coxcombe as *Prinne* had Authority to chuse his Servants. *Page* 15. *Parliaments have power above Magna Charta* : I believe Parliaments have power if there be cause to repeale Statutes either in *Magna Charta*, or any other Lawes ; but though Parliaments have this power, yet I would have Master *Prinne* to understand, that Conventicles and factious Assemblies have no such Authority, except they steale and usurpe it. *Page* 24. he falls to his old vomit, and taxeth his Majesty with *English, Irish, Scottish, French, and Germane* Papiests, and that they are whole Armies of them maintained by his Majesty, against his good Subjects, (of which you are none, therefore you need not feare.) *Page* 32. *The parliament hath unwillingly taxed and plundered men* : your Votes, Imprisonments, Banishments, and Robberies committed dayly on the persons and goods of such as were his Majesties loyallest subiects, (they being all firme Protestants) and your Mandates and large rewards to the Thieves and Plunderers, with your Receits and sale of the

stolne goods, to strangers, *Amster-damnable Iewes*, other forraigners and unnaturall Natives, who have either bought the said goods for money (with which mony you have maintained this Rebellion) or truckd and barterd it for other Commodities, as you have done lately with the *Hollanders*, for Butter, Cheese, Fish, &c. by these Practices of Robbery and Tyranny, it is apparent how unwillingly this Thing, called a Parliament, hath, and dayly doth, Tax and plunder.

In his 33. *Pag.* he speakes truth, *That by the same power the Parliament had to raise an Army without the King, by the same power they may raise mony to maintaine it*, which is as much as to say, by the same power they had to be Rebels, by the same power they might Murder, Rob, Plunder, Ranfack and ruinate His Majesties true Leige people, and by the same power you have made bold to doe the like with all his Majesties Honours, Mannours, Royalties and Revenues; all which you have done by the same power, and liberall grants of that bountifull Potentate who offered to give all the Kingdomes of the world to our Saviour. *Pag.* 34. He taxeth His Majesty with placing of Popish Governours in his Garisons, and such Commanders in his Armies; indeed you are not to be blamed much for your being greived at those Governours and Commanders, because through God's assistance by them and their good directions, you have been often times greivously beaten, and questionlesse they are not quite out of your debts (except you mend your manners) they are such just paymasters, that they will pay you all: also every body will not beleive that all are Papists whom you please to call so.

Now I come to the survey of his ample *Appendix*; wherein at the first, he rakes up *Romes* Foundation, and to small purpose, he hales *Romulus*, *Remus*, *Numa Pompilius*, and all the Heathen Kings, and Emperours out of their *Vrnes* and *Tombes*; then he hath a bout with the East and Western Empire, and all their wicked Emperours with their Tragical ends. In his 11. *Pag.* he blasphemously outfaceth S. *Paul*, and his Doctrine both, *Rom.* 13. 1. to 6. *That Kings are Subjects, to the highest powers*, which highest powers *Prinne* interpretes to be the people; take heed, though you have the pestilent art to make Law to be no Law, and stealing to be no theft, yet it is dangerous to pervert or juggle with holy writ.

But

But why doe I cast away admonition upon an Atheisticall railing *Rabshakah*, who hath perverted, wrung, wrested, construed and misapplied the Patriarks, Prophets, Apostles, yea Christ himselfe. *Pag.* 12. he presents the miseries of the unfortunate and perfidious King, *Zedechias*, how his children were murdered before his face, his eyes put out, and after, how he was carried Prisoner in Chaines to *Babylon*. Also he mentions many other deplorable deaths and disasters, that fell upon divers Kings and Princes. All which Testimonies and presidents are so applyed, as nothing else but Treason and Villany can be found in the applications. In the 14. *pag.* he is saild into *Sparta*, amongst the Kings of the *Lacedemonians*, and there he makes enquirie how many of them have been brought to untimely ends. In *pag.* 15. he tells us how the *Sabeans* confined their Kings to their *Pallaces*, and used to stone them if they went out of their bounds without leave. But your Scholars (the Tumultuous Rabble) did in Routes and Roguish Assemblies with cudgells, march with their Tatterdmallians against *White-Hall* when his Majesty was there last.

Pag. 18. 19. and so to *pag.* 51. He runs through all the History of *France*, to finde proditorious presidents, to prove Treason to be Lawfull in *England*. *pag.* 51. he makes a skip into *Spaine*, and doth as much there. *pag.* 60. he hath found out a Kingdome of *Oreida*, and that there many of the Kings were deposed, or Murdered. *pag.* 62. and 63. he travells *Aragon* and *Navarre*, and from thence into *Castile*, *Portugall*, *Cordova*, *Vallencia*, *Granado*, *Gallicia*. *pag.* 80. he is got into *Hungaria*. *pag.* 82. he is in *Bohemia*. *pag.* 85. you may have him in *Poland*. *pag.* 89. he is making a privy searck in *Denmark*, *pag.* 98. he forrageth through *Sweden*. *pag.* 99. he makes a step into *Affyria*, *Cyprus*, *Lombardia*, *Naples*, and *Venice*, and in the 100. *pag.* he is come backe into *Scotland*, and there he tarries raking up all the Treasons in that Kingdome, from the raigne of *Fergusus* (their first King) till these mad bad times; which theam he followes to the 112. *pag.* Then he postes into *Asia* amongst the Kings of the *Gentiles*, *Israel*, and *Judah*. He is now in *Persia*, feasting with *Ahasuerus*; and presently you have him in *Babylon*, eating *Grasse* (like an *Asse*) with *Nebuchadnezzar*, from whence he makes a spirt to see King *Darius*, and kindly he visites *Daniel* in the Lyons Den. Thus you may perceive how nimble and active
this

this Gentleman hath been, to play the Kennell-raker in grubling in all the nasty common Sewers, and contagious Dung-hills of damnable Treasons, and perfidious Treacheries in all the Kingdomes of the World, maliciously and purposely, to defend, maintaine, and countenance this odious Rebellion, now on foot in *England*. And, it is to be conceived that he could never have Travelled from Region to Region, and from Realme to Realme, with such Celerity and Subitorie quicknesse, but that he had the helpe of some *Mephostophilus* or Familiar, or else he bought, begged, or stole some Windes from a *Lapland* Witch; without which aydes from the Instruments of his Grand Maister (*Don Diabolo*) he could never have flowne to and fro, to so many Territories to fetch mischief hither.

Pag. 125. He saith, *David was made King by Gods Appointment, and the Peoples Election*; I tell thee, (thou *Owleiglassse*) if thou didst understand what thou sayest, thou wouldest say somewhat more understandingly to be understood; for if thou note, what God himselfe saith to *David*, by the Prophet *Nathan*, 2. *Sam.* 12. 7. *Thus saith the Lord God of Israel, I anointed thee King over Israel, and I delivered thee out of the hands of Saul*; where is the peoples Election here? God saith he chose him from the sheepfold, to be a King, *Psal.* 78. 71. and seeing God did chuse and anoint *David* King, I must crave M. *Prinnes* leave, to beleeve the people did it not, but it is certaine that *David* was made King by Gods onely Affignation; and that he that made the Peoples hearts, did also give them grace with unanimous consent to be obedient to his Ordinance; so that with loud shoutes, and acclamations of Ioye, the people exprest their Loyalties and loves at *Davids* Coronation, in which they had no Election at all, as this pretender pretends. *Pag. 127.* *That God, and Davids designation of Solomon to the Crowne, did not take away the Peoples Liberty, Right, and Power to elect and nominate their Kings*, my sweet *Stercucian* prudent *Prinne*, neither *God* or *David* did ever take that Liberty, Right and Power from the People, for the people never had any such priviledge or prerogative to elect and nominate, and therefore such Right and Power which they never had, was never taken from them. *Pag. 146.* he names *Zimri*, *Omri*, and other Parricides and Homicides, Vsurpers, Rebels and Castawayes, these he brings in to fill up the
measure,

measure. *Pag.* 149. is cram'd as full of Treasons and Revileings, as he was able to put in, till he comes to the 153 *pag.* and there he tells me old newes, *How Darius set Princes over his Kingdomes and Provinces*; And that *Nebuchadnezzar, set Daniel over the Province of Babylon*; let the Reader judge if *Prinne* doth not give himselfe the Lie. How dares this Varlet alleadge that King *Charles* hath not Power to set Deputies and Lieutenants over His Dominions and Provinces, or to chuse His Privy Councillors, Officers of State, Trust, and Meniall Servants, and yet he confesseth that two Heathen Kings, *Darius* and *Nebuchadnezzar*, had power to doe it, and did it, and (for any thing that I can perceive) those Kings had power so to doe, and did use that power without asking their Subjects leave or consent.

From *pag.* 154. to 160. he brings in *Chimeraes*, Whimsies and meere Connundrums in such store, as they would furnish fixe *French* and *Italian* Mountebanks to vent their sophisticated *Oyles*, *Unguents*, *Drugges*, *Album Greake*, or black white *Dogges dates*; *Pag.* 177. he saies, *that a Prince or Lord of a Country are not Princes without Subjects*; very right, if a King hath no Subjects, then he is no bodies King, but you and your Comrades, would have no King, and therefore, by that rule you are no Subjects, or (I am sure no good ones.) From *pag.* 177. to 186. he makes a long Relation of the causes why the Netherlandish Provinces fell from the King of *Spaine*; as fuitable to his purpose as Mustard and Mince-pye together, and then he brings in *Julian* the Apostate, slaine by a Christian Souldier; *Pag.* 188. *That the Pope and Prelates alone, (without the consents of Parliament, Peeres, or People) have deposed and judged Hereticall and Tyrannicall Kings to death, and devote them to Affassination.* This is but crowding upon the old fidle, because the Pope hath done so to wicked Kings, therefore you will take a devillish power (somewhat worse then a Popish) to supplant and ruinate a Just King and His Posterity. *Pag.* 189. he presents *Tarquin*, *Nero*, *Vitellius*, their banishments and deathes. *Pag.* 204. That Queen *Elizabeth* did ayde and succour Protestants that lived in other Countries, and that the King of *Spaine* did the like for *Romane Catholiques*; This is *Prinnes* Foble Bobble, as plaine as a Pack-staffe; I wish that he and his Tribe would imitate that good Queen, and succour the Protestants, and not destroy and begger them dayly,

as they doe. *Pag.* 208. he fwells and blisters out his Volum, with the sentence of degradation and deprivation of *Wenceslaus* the Emperour, as much pertinent as the fift wheele in a Coach. *Pag.* 216. he is vehement in perswading men to be Loyall Rebels, to be Valiant true Traitors, to persist in their execrable disobedience, for which he promises everlasting felicity ; and lastly, he peremptorily concludes all Temporall and Eternall losse, dishonour, and perpetuall torments, to be the Portions of all true Subjects ; and then he closes with zealous Prayer, and Invocation, for the continuance, maintenance, and prosperity of Treason and Rebellion. And thus have I delineated, or rather Anotomiz'd and dissected the foure Quarters of this Monster. Now I proceed to his Head, and the workes of his Head-peece, *his Opening of the New Great Seale.*

*William Prinnes, Opening of his New Great
Seale of ENGLAND.*

A Dulterate Presidents, are (very seldome) Parents to Legitimate Consequences. This *New Great Seale* is Begotten, and Borne into the World, lick'd into fashion by Committees, Members, Votes and Ordinances, and Nurst, Cherish'd, Drest, Trick'd and Trim'd by M. *Prinne*, who hath painfully searched through the very Bowells of Antiquity to finde out the originall of Seales, and whence his *New seale* may lineally derive its first being and pedigree.

To begin which goodly piece of service, he loades his Margine with Notes and Testimonies of Scripture ; The first marke whereby you may know from whence this Babye is descended, he quotes, the Signet which *Judah* left with his daughter in Law *Tamar*, as a Pledge when he had committed Incest (or Adultery) with her, as it is in *Gen.* 38. A very faire beginning, to prove this *Seale* lawfully borne and bred from *Judah's* Signet, which was left in pawne as a token for Bawderie.

The second descent of it he proves to be from *Theft, Covetousnesse*, and *Murder*, as *1. Kings.* 21. 8. How *Jezabel* stole *Ahabs* *Seale*, and with it sealed counterfeit Letters (in the Kings name) whereby *Naboth* was perjuriouly accused, and Murthered, and
Ahab

Ahab had the Vineyard. And from that *Seale*, and the notable effects which it produced, M. *Prinne* derives his New *Seale*, and prefageth what worthy acts it may produce.

I will name but one more of his Marginall Testificandums, *Ester. 3.* and *12.* there he mentions King *Ahsuerus* his Ring, which he delivered to *Haman*, wherewith he sealed an Edict, that all the whole Nation of the Iewes, young and old, that liv'd in the Kings large Dominions (*127. Provinces*) should all be slaughtered in one day. But I desire the Reader to take notice, that though *Haman* was a proud ambitious man, yet he did use no counterfeit *Seale*, nor usurped any power but what he had from the King; but M. *Prinne* and his Maisters, have neither the Kings *Seale*, leave or power, to destroy His Subjects, and Ruinate His Kingdome, but I would not have them to forget, (and make application too) that *Haman* was hanged although his fault was not Treason. But this is another strong Argument, what shall become of the Protestants, and His Majesties Loyallest Subjects, if M. *Prinnes* new founded *Seale* were in force and vigour. And thus, out of his owne Annotations, he hath proved his *Seales* originalls, from Adulterous *Incest*, *Theeving*, *Avarice*, *Murder*, *Perjury*, and *Destruction*; and what can be expected, but the like mischiefes, and miseries from this Newborne, Counterfeit, Adulterated Mungrell.

His very Title of *Opening of the Great Seale*, puts me into some suspicion of Blasphemy in it, as alluding to *the Lambes, opening the Seale in the Revelation*, (but I omit that, as too serious for this manner of Encounter.) And I have spied a Crosse in his second *page*, to begin withall, which makes me ready to crye out Popery, Popery, and I thought it would have frightened him out of the Court, but I perceive the Devill his Elder, and M. *Prinne* is more impudent then the *Legend* tells us, (and I am sure that *Legend* is as true as most of *Prinnes* writings are.) The Devill was in Saint *Christophers* dayes, for then he ran aside at the sight of the Crosse, for feare of him that dyed on it; But now *Prinne* goes on in despite of both, (though indeed) somewhat like the Devill, all on one side, and tells us a Tale of Crosses, *pag. 3.* and at length of *Seales*, though it be a long time er'e he could find that English Kings had any, event ill the Raignes of *Offa* and *Edwin*. Nor any Broad *Seale* till *Edward* the Confessor; The best is, he thereby grants, that the Kings grant is good un-

der his Signe Manuall, or Signet, yea (if need be) under his hand without any Seale, (but this I leave to Lawyers.) And when the *Broad Seale* came into use, it was *the Seale of our Lord the King, or the Kings Broad seale*, and the *Chancellors* were called *the Kings Chancellors* (not the Peoples, nor the Parliaments) *pag. 10 and 11.* that the Kings from time to time ordered, and altered the *Great Seale* at their pleasures, and that King *Richard the first pretending that the Great Seale was lost, when Roger his Vicechancellour was drowned before the Isle of Ciprus, and that the King caused a New Seale to be made.* All this is granted, but no part of this doth say that a Parliament made that Seale, ('tis said the King caused it to be made) besides, that was not a counterfeit *Seale* made by a Faction, without the Kings Consent, or, which is more, against Royall Commands and Proclamations, to the contrary. Then he goes on honestly, that *our Kings have altered their Seales with various Inscriptions, Stiles, and Armes*, but alwayes of their owne, and in their owne names, never of the Parliaments. (For I thinke their Armes and Motto, except it should be *A Beast with many Heads*, are yet to seeke.) Nor was it ever medled with in Parliament, but for the Kings behalfe, in the Kings name, by the Kings Authority, and according to his will, as even those two Instances of *a New Broad Seale*, made for *Edward the first, pag. 18. 19.* *Whilst he was absent militating in the Holy Land; And for Henry the sixth, when he was an Infant of nine monthes old, and his Unkle the Protector,* doe more then manifestly convince, directly contrary to what he produceth them to prove. Nor were there any proportion or parallell betwixt an absent, and a present King, betwixt an implicate Consent, and an expresse Command to the contrary, betwixt the state of a Child, and a Mature experienc'd King; if the intents of our Parliaments were as Loyall as those appeared to be, (Whereas indeed the contrary is apparent,) but that he presumes that all his *Geesse* shall passe for *Swannes*, and that he can perswade the People that the Moone is made of the same Calves skin, that his new broad Seale shall be affix'd unto.

Yet the better to secure himselfe, and his Associates, from high Treasons in this point (for they are deepe enough in other matters) I would advise them to be contented to make use of the other Seales, which he saith were made by their Authority, (but I must tell

tell him, not without the King) and may be new-made by themselves, *viz.* the *Seale* for *Statutes*, *Merchants*, in certain Corporations, the *Seale* for the Hundred, Rape, or Wapentake, City, or Burrough, left to the discretion of the Iustices of the Peace (if they have any) or to the keeping of some honest good man of the County (M. Pym was once reputed fit to have been the Keeper of this *Seale*) *p.* 20. this *Seale* is great enough yet to have the stoned Horse carved in it for the bearing, which Pym's father bequeathed to *Agnis*; or the *Seale* of *Alnegers* and *Collectours*, &c. or that leaden *Seale* for cloathes (which he insists upon as if it were as authentique as the *Popes Bull*) or the *Seale* of the *Customers Office* (which they are well skilled in improving for themselves, though they rob the King of it) and the *seales* of cloath of *Gold*, *Silver*, *Velvet*, *Damaskes*, *Chamlets*, *silkes*, *Tobacco*, and *Tobacco-pipes*, and of as many trinkets as are enumerated in their late *Book of Excise and Rates*; and let them take in the *Seales* of *Yarmouth* and *Linne-wolsted-makers* to boot; but let them not meddle with the *Dutchy seale*, the *Exchequer seale*, the *seale* of the *Court of Wards and Liveries*, nor the *Seale* of the *Augmentation*, (which he spends so much waft paper about, in his *pag.* 21, & 26.) for feare of a *Premunire*, especially if they have any eares to lose, as some of them have hitherto; but above all, meddle not with the *Great seale*, it is not *Prinnes* Affertion, that the *Parliament* is incapable of *Treason*, and out of the intentions of the *Statutes* concerning *Treasons* of that kinde, which can protect you against a *Tiburne Pole-axe*, except you can procure the *King's* consent, as a part of the *Parliament*, as the case was in the *Times* of *King Edward* the first, and *King Henry* the sixth, (which he repeates again, for no other purpose but to manifest how his Noddle is furnished with the *Art of Memory* to insert things over and over to the purpose aforesaid, as much as in the totall comes to nothing;) but these remembrances are of small validity to make way for Master *Prinnes* pardon; as the whole *Parliament* was forced for a lesse *Rebellion* than this, in the time of *Richard* the second. Or unlesse you be resolved to make good your *Speakers* promise at the beginning of this *Parliament*, *To make his Majesty the richest King in Christendome*, against your wills, by forfeiting your *Estates*, *Lands*, and *Lives*, and having set the *Kingdome* in combustion, you fall (like *Phaeton*) for pre-

fuming to guide that Chariot whose lustre dazled your eyes, and whose sublimity astonisheth, yea confounds your understandings. *And so confounded be all they that exalt themselves against God, and against the King. Let their lives be loathsome, and their deaths Herodian lowlie and virmiculated; Let their mouthes be sealed up with the speechlesnesse of their selfe guilt. And let their eyes be picked out by the Ravens of the valleys, and eaten by the young Eagles. But let the King ever rejoyce in the strength of the Lord, and be exceeding glad in his salvation.* Mat. 22. 12. Prov. 30. 17. Psal. 21. 1.

Thus have I (with lesse than *Herculean* labour in six dayes) cleansed this *Augean* Stable of all the noysome filth that *Prinne* had raked in many weeks, from all the dung-hils in the world, all which *Mercurinous Mucke* I have laid at the doores of the right Owners, *viz.* Master *Prinne* and his Members; I have been fain to encounter with him in the darke, for his Margins hath been so thatched with abused and wrested Authours, that as the *Grand Signior* had so many thousands of Arrowes to shower at once upon the Christians, that they obscured the *Sunne*, and darkened the Firmament, yet there was roome enough under the shadow of those Arrowes to fight (in a good Cause) and foile the *Turkes*; so I, in the *Cymerian* umbrage of this cloud of Testimones, have cop'd with him, and in the Combate so bruised him, that three of his small guts are dislocated, the *vertigo* taking possession of his pulsive Brain-pan, and (as I was certified) he takes a Diet next his heart every morning five spoonfull of warme *Cow-dung* mixed with *Earwigs*, compounded *Caterpillers*, and the *Marrow* of a *Salt Bitch*, so that there is some hope that he will recover, but never be his own man again, yet he may live longer than a Cat, or a Dogge, or a better thing.

If I had had any correspondency with him, I could have furnished him, with Authours, Testimonies, Witneses, and Proofes more suitable for his foure Parts, and his Great *Seale* too, as *Lazarillo de Tormes*, *Don Quixot*, *Gusman de Alfarech*, *Bevis of Hampton*, *The mirrour of Knighthood*, *John Dorry*, the ancient *Bards*, *Druides*, *Peripatetickes*, *Stoickes*, *Epicureans*, and *Gymnosophists*: these learned *Thebanes* would have been so suitable to his writings, that their authentique Assertions had like a Torrent over-whelmed me, so that I had been quite drowned before I could have answered halfe his *Soveraigne powers*, and for his Great *Seale*, it had been as
farre

farre from my knowledge, as he and it are from Truth and Realities.

I prithee *Prinne* be good to thy selfe, and take a little counsell how to mannage and husband this *New Great Seale*, the cheapest and thriftiest way, for as yet it is of small force and lesse virtue, People do begin to perceive how they have been coozened with Publique Faith, and large promises for great summes, which have been (and must be) paid invisibly, and now that (by beggerly experience) they see how the Game and Geare goes, they are unwilling to be *sealed* for fooles, and pay for the sealing too. Therefore because it is like to prove a dead market with the *New Great Seale*, and that wax is deare, I advise to save that charge, and *seale* with Butter ; I have heard of Obligations *sealed* so in the Welch marches ; or if that thrifty device faile, your *Seale* will make an excellent mould to make *Wafer Cakes*, or cast well kneaded *Gingerbread* in. There are divers other necessary uses which it may be put to, which I leave to thy grave and ingenious, studious consideration.

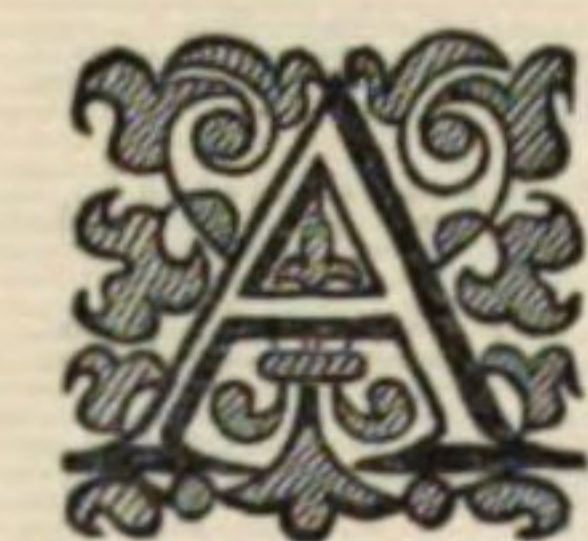
How now, my running-witted, rolling-headed, raling tongu'd, rattle-brain'd Round-head ? How likest thou this *vennie* ? Wilt thou have another bowt ? If thou darest but take up the cudgels once more, as good as thou thinkest thy selfe at Defensive Armes, Ile fetch thee about like a *Iack an-apes*, over and under his Chaine, so that all the Gentlemen Spectatours, (who shall be Iudges) shall not onely passe their sentence on my side, that I have sufficiently dry-basted thee ; but I will let thy humours bloud for the *Simples* in the head-vein, and break thy *Mazzard* so foundly, that all the world shall see that thou hast but a craz'd *Pericranium* ; and so, somewhat commiserating thy distracted condition, I in a small degree of true charity, leave thy excessive imaginary zeale to farewell, and be hang'd. What should any man say more to his Friend,

William Prinne.

A Prophecy.



A Prophecy.



Prophecy concerning the precedent Answer, found in a Whirle-poole, three Leagues below the bottome of the *Ocean*, by a diver, who was sent thither in these times of necessity for *Pym's* purse, which because he found guarded by *Hampden's* Ghost, he could not bring, for that had been enough to have redeemed all this Isle, (except himselfe) but he brought this from a pennon whereon it was hanging, whilest the *Neiades* and *Nereides* were busied about an *Ephemerides*, for perpetuating *Bookers* Almanacke, till *Naworths* honest just-dealing Prognostication shall make a Comment upon *Haly* by the last yeares successe, and till the Puritan manner of canting *Aff-trologers* (like that of Scriptures) shall appeare out of *Guido Bonatus*, wherein having told a tale of their troublesome Army, he leaves out, BUT THE KING SHALL PREVAILE IN THE END. And railes upon the Licencer, because he put the rest out, upon discovery of that his jugling, and also they sate in Consultation about proroguing the Confutation (if it could be) of *Prinnes* legislative *Soveraigne Power of Parliaments*, and opening the *New Broad seale*, and divers other speciall pieces of that Minnion and Favourite of *Æolus*, *Neptune*, *Proserpine*, yea and the Grand Signior *Pluto* himselfe, all which have speciall influence into the occurrents of these Times.

In the third yeare of the Grand Session of the infernall *Plebeians* spirits, and in the second yeare of the *Pigmies* Giant-like warring against Heaven, when the *Furies* shall be in Conjunction, *Beelzebub* and *Jezabel* in a *Quartile Aspect*, *Asmodeus* ascendant, *Judas* in the second House, *Lucifer* culminant, and *Balaam* Lord of the Assembly, the *North Pole* shall be translated to *Troynovant*, the Constellation called *Corona* shall be assaulted by *Mars*, and great endeavour shall be to draw it beneath the *Moon*, and one *Prinne* (son of the *Centaures*) mounted to the Spheare of *Mercury*, shall perswade the

the middle world (made giddy with lately running round) that all is reduced to the Naturall Motion, and the great *Platonique* yeare returned : but *Charles Waine* (driving a contrary way) shall force *Ixions* Wheele to become retrograde, and cause a motion of Trepidation in all the Circulatours and Roundheads of *Thule*, and the greatest Antick Island ; and when this son of the *Centaure* hath lead the World through foure times foure Signes by an *Ignis fatuus* more dangerous than that of *Phaeton*, and maintained worse Paradoxes than *Copernicus*, reaching at *Ioves* Scepter with the hands of *Briareus*, and scorning *Iuno* more than *Niobe* did, and seemes to rest secure, onely laughed at by Logicians, hissed at by the Searchers of *Clio's* Records, and despised by the Priests of *Iove*, by reason of his false quotations, disunderstandings, mis-applications, blasphemy against God, Treasons against the King, Arguments drawn from absurdities, generall Conclusions drawn from particular examples, and from most notable Non-sense, that in the Times and Acts of Rebellion, paralleld for the most part from, and in the *Nadir* (or Altitude) of his Pride, shall write with the Rayes of a Comet, that he hath copiously confuted all Royallists, Malignants, Papists, clamorous Objections, and Primitive Exceptions, against the Proceedings of this present Parliament, in foure severall Treatises, lately published concerning the Sovereigne Power of Parliaments, and Kingdomes, which hath given good satisfaction to many, and silenced the Tongues and Pennes of most Anti-Parliamenters, who have been so ingenious as seriously to peruse them ; then shall a holy water Clerke of *Thetis* contract his *Iliades* into a rotten nut-shell, and inspired with ability rightly to interpret that old Saw of *Rabbi Selimon*, *Answer not a foole according to his folly, (or according to his manner) lest thou also be like him.* Aptly apply the inverted opposite Maxime, *Answer a foole according to his folly, or according to his deserving, least he be wise in his own conceit :* and although *Lilbourne* the Libeller, or a Mushrom hatched by this blazing star in the blacke Night of sedition, and that sincere upright verst man *Withers* with the rest of the Rabble of railing Poets be retained in fee by the Rebels to write weekly Lyes for them ; yet *Tom Nash* his Ghost returning to this *Charon*, with some distilled wilde-fire water in an inke-horne, shall provide such a whip for this proud Horse, such a Bridle for this senselesse Asse, and such

a rod for this mad fooles backe, as shall tame *Cerberus*, whose Triple head founded nothing but the three-syllabled and the three-letterd Lords, and barked against the radiant beames of Majesty, and shall cause the many heads of *Hydra* to be mortified and expire--- in confusion, like the Heteroclitall monstrous Body of Five Members, shrunke into three, and one of them halfe withered too : all which shall happen before the end of the first *Olympiad* of the *Lesbian* expedition, and the *Glasconian* refining of Reformation : this is decreed by the three fatall sisters, confirmed by the three infernall Iudges, and entred into the Bookes of the foure times three *Sybills*, in the Publique Hall of Contingency, 7000 yeares before the imagination of Eternity.

POSTSCRIPT.

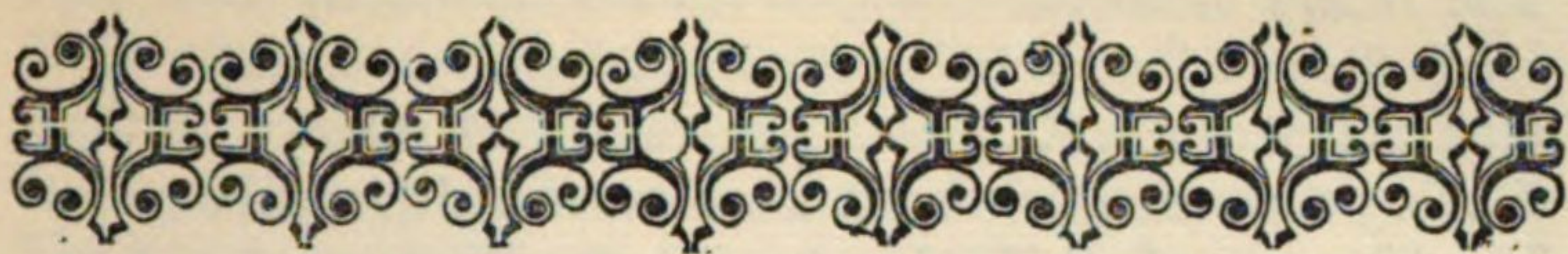
I Would not have Prinne, or his dismembred (divided) Masters Memorable Memberhoods, to imagine me so sterill as to be all this while pumping to answer his Traiterous lying Pamphlets, but let him and them know, that this my Booke was written in October last, 1643. when their Saviour Pym was alive, (which had he then been dead, I had not mentioned) many alterations have happened since my writing, and the printing part of it before the end of December last, but I being extremely stroken lame, and the Presse and Printers full of worke of greater consequence than to curry Crop-ear'd Iades, till now; and as I have formerly handled Booker, the Proditorious Prediction-monger, and Mr Prinne the unutterable utter Barrester, (or rather the Kingdomes Common Embarrater) so have I also written Answers to the nimble, villanious, quicke, pretty, little witted Mercurius Britanicus, the Scottish Dove, (Pigeon or Widgeon) the Scout, and all the Rabble of lying railing Rascals and Rebels, all these things are laid (like rods in pisse) till I can get them printed : and could I but have meanes, and the Presse leasure, I dare undertake with my poore Goose quill, to stop the mouthes or cut the throates of all the seditious Pulpitteers, and roguish Pamphletteers in England, or else I would lose my labour.

F I N I S.

1644.

Mad Verse, Sad Verse, Glad
Verse, and Bad Verse.

[HAZLITT, No. 93.]



MAD VERSE, SAD VERSE, GLAD
VERSE and Bad VERSE.

Cut out, and slenderly sticht together,
By JOHN TAYLOR.

Who bids the Reader either to like or dislike
them, to Commend them, or Come
Mend them.

I Weeping sing the maddest mad Rebellion,
That ever Story told, or Tongue can tell ye on :
The Barbarous Wars of th'Heathen *Gothes*, and *Vandalls*,
Did never make their names such Odious Scandalls :
The *Turkes*, the *Jewes*, the *Canniballs* and *Tartars*,
Ne're kept such wicked, Rude, unruly Quarters.
Jerusalem's Eleazer, *John* and *Simon*,
Did ne're yeeld Poet baser stufte to Rime on.
Not bloody *Sylla*, or consuming *Marius*,
Into so many mischiefes could e're carry us ;
The *Roman* and th'*Imperiall Guelphes* and *Gibellins*,
Vnto our *English* Rebels are but *Quibblins*.
Not *Munsters John a Leyd*, or *Knipperdoling*,
Did ever use such Pilling and such Poleing ;
Nor was their Cheating or their Hare-braind trouble like
As ours, (rais'd by the faithlesse *Faith* call'd *Publique*.)
The Royall twain, *Lancastrians*, and *Yorkists*,
Were ne're so mad as those Cornuted Forkists.

The Heard of all the Councell (called Common)
 Hath shewed such wisedome, as was seen by no man ;
 And many of the Rich and Reverend Aldermen,
 (Saving their Beards) in wit were never Balder-men.
 The Citazens of all Trades, (poor tame Widgeons)
 Were hardly more in number, then Religions,
 That one may say of *London*, what a Towne ist,
 Is it quite Metamorphos'd and turn'd *Brownist*,
 Or shivered into Sects? alas, how apt ist
 To be a Familist, or *Anabaptist*!
 And last of all, (and which of all the worst is)
 To be Rebellious, which (of all) accurst is.
 The two pretended Houses at *Westminster*
 Have made a stirre, as there hath never bin stirre
 To equall it, and with Religious Mantle
 They Rifle *England*, by patch, piece and Cantle.
 The Documents of *Burton*, *Prinne* and *Bastwick*
 Inspires the People mindes, and Braines fantastick,
 Whilst the Committee close, or close Committee
 Makes many Thousands sing a dolefull Dittie ;
 Where daily *feares* are stamp'd and new Coynd Jealousies
 For King and Kingdomes spoyle, both Fire and Bellows is.
 Their Whirlegigges, their *Vanes* and *Haslerigges*,
 Whose wisedomes are approv'd, (like *Tarletons* Jygges.)
Mild-may that monster never be received,
 That *Judas* like his Maisters trust deceived,
 And let that *Pye* within the Oven be burned,
 That 'gainst his Maker is a Rebell turned.
 Let *Say* be lesse esteem'd then rotten *Buckram*
 And *Holland* scorn'd and stink like lousie *Lockram*
 May *Deering*, a rare Gem, a deare Ring be he,
 And (*Circle*) turn'd, at the Triangle Tree be.
 And I may say of thee, O *London*, *London*,
 What hath thy sword and shield, thy Pike and Gun done,
 O what hath many a Mothers wicked son done
 But made their Magazen of mischief *London*,
 Thrice happy had it been for our Tranquillitie,
 If th'Authors of this damned Incivilitie,

Had

Had been a little checkt by *Gregory Brandon*,
 With every one a Hempen twisted Band on.
 Because I wrote some Pamphlets, that were printed
 In hope thereby their madnesse might be stinted,
 For which my kindnesse they were still ingratefull,
 And every day (with troubles) fild my Pate full,
 Abusing my sincere and good Intentions
 With foule prejudicate and false Inventions.
 For since the time that first I understood men
 I ne're writ any thing to anger good men ;
 But I have lasht at Nose-wise Scripture Picklers,
 At Separatists and lawlesse Conventicklers,
 Who are this Kingdomes waisting Maledictions,
 The Kings, the Churches, and the Lands Afflictions.
 They said I was a Villaine, and most fervent
 In Roguery, for I was the Kings sworne Servant :
 They did so farre detest me, and abhorre me
 They caused a Messenger to be sent for me,
 He used me kindly for which cause here I name
 The man (a wonder) and men call him *Binehame*.
 He said mine Enemies were full of malice
 (Wider from truth then *Dover* is from *Callice* ;)
 Their fowle Complaints (quoth he) are scimble scamble,
 Mere Froth and Vapour, yet we two must amble
 Before the close Committees great Tribunall,
 (Whose Orders have put Order out of Tune all.)
 To Merchant-Taylors-Hall, (as I remember)
 He brought me, neare the ending of *November*,
 The yeare of sixteene hundred forty and two
 Whereas false Accusations I did stand to,
Æthiopian Corbet, *Isaack* high and mighty
 Look'd grim, their very countenance would fright ye,
 They charg'd me with such words, that I had spoken
 Which had I spoke, my Neck they would have broken ;
 That *Pym*, *Kimbolton*, *Haslerigge*, *Strode*, *Hampden*
 And *Hollis* (Rebells which the learned *Campden*,
 Nor *Stow*, *Howes*, *Speed*, old *Fabian*, *Cooper*, *Grafton*
 In all their Chronicles, they never left one

For Treason, with those six to be compared,
 Or dar'd to do, the like as they have dared.)
 They said I said, those six a cursed Crew were,
 That they to God, King, Kingdom, never true were,
 That they were Rogues, and Theeves, full of oppression,
 Rebels, and Traitors, for which foul Transgression
 Because they all grew rich by Robbing others,
 Made Sirelesse Sons, Sons Sirelesse, Sonlesse Mothers,
 By Rapine bringing Thousands unto Beggery,
 For which they all deserv'd reward from *Gregory*.
 These dangerous accusations I deny'd all,
 My conscience knew, that they from Truth were wide all,
 And that my accusers, that fought my disgrace there,
 Not one of them did dare to show his face there.
 Vpon which answer they did straight acquit me,
 Yet to the Messenger they did Commit me ;
 But he spake for me, I did humbly wooe them :
 He said (at any time) I should come to them :
 The honest Messenger gat me discharged,
 And to the Tavern we went both enlarged,
 Where I did give him thanks in Sack and Claret,
 And for his paines had but a small fee for it.
 My Rascall Enemies did dayly watch me,
 And vow'd to do me mischief if they catch me :
 To Murder me, they many times way-laid me,
 And near the *Guild-Hall* once had like t'have payd me.
 For as my selfe, and two more honest men was,
 One Quart at three-tons Tavern, drinking then was,
 The cursed Crew, (more then six score to'th hundred)
 Did swear that Limb from Limb I should be fundred)
 My friends and I Amaz'd, did much admire on,
 Wherefore the House so Rudely they Inviron,
 But I perceiving t'was no time to dally,
 Slipt through a smoke shop in t'a narrow Alley,
 And so into a street men call *Cat-Eaten*,
 And by that meanes, scap'd more then being Beaten,
 My Wife lay long sick, many troubles prickt me,
 Necessity did divers wayes Afflict me.

The King (my Maister) justly was offended,
 And on his Service my Estate depended,
 He, and His Royall Queen, (my gracious Mistris)
 Were driven from us, His Servants left in distresse;
 Where we (poor fellows) were despis'd and hated,
 And to give Money 'gainst our Maister Rated:
 But I, with others, crav'd to be excused,
 Some gave, some gave not, flatly I refused,
 My King and's Father, gave me cloath and Wages,
 Which Motive sure His Servants all ingages:
 But too too many a Rascall (worse then *Judas*,)
 Have given the Rebels Money like a Lewd Affe.
 The generation of abhorred Vipers,
 The Coyn Collectors, most insatiate Gripers,
 Swore to return my name, I feard what may come,
 And left my wife a dying, and away come.
 My wrongs, my griefes, and sicknesse so had wearied her,
 Shee dy'd, they sold my goods, and fairly buried her.
 Th'usurping *Fsaack* (Major) did hate me deadly,
 But yet I got his passe (by meere Chaunce-Medly;)
 I tooke a Boate, and up to *Windsor* went I,
 Whereas of Rebels (of all sorts) were plenty,
 Some great Commanders, who were Tradesmen broaken
 Grown rich with Plunder, late, scarce worth a Token;
 Some Cobling Preachers, some perfidious Nobles,
 (The Church, the King and Kingdomes cursed troubles)
 Besides a crew of base Knaves, *Omnium Gatherum*,
 Shuffle 'em together, and the Divell father 'um;
 One of their Generall *Essex* Life-Guard was there
 Who struck me, as I up the street did passe there,
 He calld me pretty surnames, Rogue and Traytor,
 Malignant, and the Parliaments great hater,
 And Spy, and to the Kings use then that I would
 Betray the Town and Castle both, if I could.
 That villaine had a mighty mind to bast me,
 But I, from him did to the Castle hast me,
 Where *Peterboroughs* Earle, and the Lord *Rochfort*,
 (Pardon my Rime good Reader I must botch for't)

They knew me, and did entertaine me friendly
 And askt at what place did my journies end lye,
 I said to *Abingdon*, and that to *Henly*
 I would go that night, if I might passe cleanly,
 Or safely from my Lord of *Essex* Catives
 Whose carriage shewed, they were not *Englands* Natives.
 The Noble Rebels kindly did discard me
 And caused some Souldiers through their Guards to guard me,
 And so I *Windfor* left, (what can be more said)
 And weary went to *Henly*, as aforesaid,
 But when to *Maidenhead* I was advanced,
 Vpon three Ragged Rebels there I chanced,
 Who all to *Henly*, company did beare me
 And in the mid-way, (in a wood) did feare me.
 For, in the Thicket of tall *Oakes* and *Beeches*
 Me thought I heard 'em mutter scurvy speeches,
 One said, old man, the Coat you now are wearing
 Is much too hot, and heavy for your bearing,
 The second spide a bag, wherein I carried
 Things for my use, (as my occasions varied)
 These two demanded, and I durst not grudge it
 But strait delivered them my Coat and Budget.
 The third man (which did make their number triple)
 Offered his service, like a kind disciple,
 Quoth he, of that man you to much have shar'd him,
 And of his goods and moveables have par'd him,
 Shall I that of your Company am third man
 Have nothing, shall I be a base absurd man.
 My friend, quoth I, all is not quite bereft me
 My selfe is yet mine owne, my selfe is left me,
 I'm weary, carry me, they have my cloothing
 And thou shalt carry me, that's more then nothing.
 With that they laught outright, I faining smiled
 And so the tedious way with talke beguiled.
 My leash of Rascalls, were mad Blades, (right *Bilboes*)
 True tatter'd Rogues, in breech, shirts, skirts and elboes,
 They fung, and danc'd the Morris, like maide *Marrian*
 And sweat and stunk, as sweet as sugar Carrion,

I mus'd,

I mus'd, if they were pleas'd to jeere and fob me,
 Or if they meant to jest with me or Rob me :
 But they to me prov'd Rebels with some reason
 They had not learn'd their Grammar Rules of Treason,
 They kindly brought me to a wholesome Alehouse,
 Where merrily we drank like foure good fellowes,
 With songs, and tales, and now and then a story
 And 'ere we fell a sleep, we sung *John Dorrye*,
 They gave me all, which they from me had got then ;
 Deceiving me, cause they deceiv'd me not then ;
 I left both them and *Henly*, and away I
 To *Abingdon*, by shutting in of day I
 Came to the *Kings Head*, (my owne Brother's house,) and
 Of welcomes, I had some part of a thousand.
 'Twas neare the time of *Marches Equinoctiall*,
 I had good meat, and such drink as would fox ye all ;
 Ther's many Barrell full, turn'd Turvey Topsie
 And many a But hath dropt away the dropsie
 That there's good fare, and entertainment proper
 For Love, for Gold, for Silver, and for Copper.
 At *Abingdon*, I staid almost a fortnight,
 The dayes wax'd long, (and each day had a short night.)
 Much about Easter time, I came to *Oxford*,
 Where are some few knaves, and some Mizers Fox-furd,
 In *Christ-Church* Garden, then a gladfome fight was
 My Sovereigne Lord, and many a Peere and Knight was,
 The Hopefull Prince and *James Dux Eboracensis*
 (Whom God defend from Rebels false pretences)
 The Sunne of Sacred Majesty did frustrate
 My former griefes, and all my joyes Illustrate,
 His gracious Eye, did see where I did stand strait,
 He came to me, puts forth his Royall hand strait,
 Which on my knees, I humbly kneeld and kist it,
 I rather had left all I had, then mist it.
 But now at *Oxford*, I was safe arrived,
 How to be well imployed my Braines contrived,
 My purse was turn'd a *Brownist* or a *Round-head*,
 For all the Crosses in it, were confounded,

To

To some Imployment I my selfe must settle,
 Fire must be had to boyle the Pot and Kettle.
 Then by the Lords Commissioners, and also
 By my good King, (whom all true Subjects call so)
 I was commanded with the Water Baylie
 To see the Rivers clenfed both nights and dayly.
 Dead Hogges, Dogges, Cats, and well flayd Carryon Horfes
 Their noysom Corpes soylde the Waters Courfes :
 Both swines and Stable dunge, Beasts guts and Garbage,
 Street durt, with Gardners weeds and Rotten Herbage.
 And from those Waters filthy putrifaction,
 Our meat and drink were made, which bred Infection.
 My selfe and partner, with cost paines and travell,
 Saw all made clean, from Carryon, Mud, and Gravell :
 And now and then was punisht a Delinquent,
 By which good meanes away the filth and stink went.
 Besides at all commands, we serv'd all warrants,
 To take Boats for most necessary errants,
 To carry Ammunition, food and fewell,
 (The last of which last Winter was a Jewell.)
 Poor Souldiers that were Maim'd, or sick, or wounded
 By the curst meanes of some Rebellious Roundhead ;
 To carry and recarry them our care was,
 To get them Boats as cause both here and there was.
 Thus have I been imployd, besides my trade is,
 To write some Pamphlets, to please Lords and Ladies,
 With Gentlemen or others that will read them,
 Whose wits (I hope) not over much will heed them.
 To all these services I am immediate
 Obedient, willing, at occasions ready at.
 My Riches is my Lane Legge, let the blame lye
 Vpon that Legge, because I have writ Lamelye.

FINIS.

1644.

No Mercurius Aulicus.

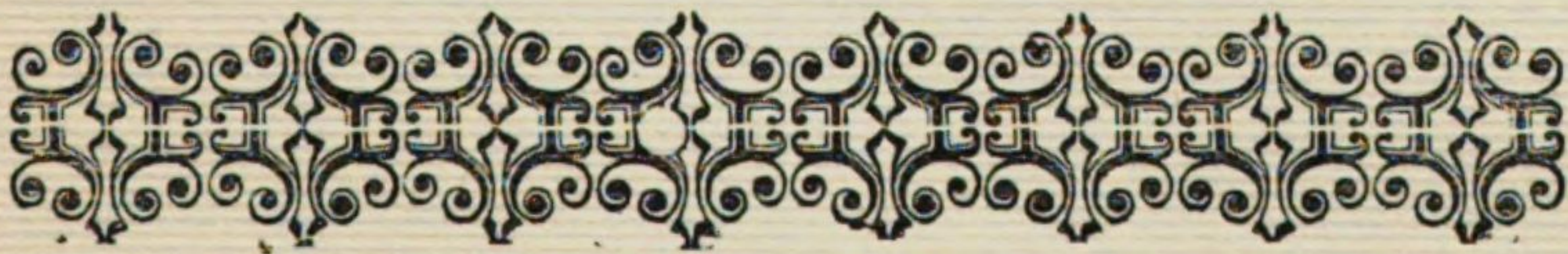
[HAZLITT, No. 94.]

NO
MERCURIUS AULICUS;

But some merry flashes of Intelligence,
with the Pretended PARLIAMENTS Forces
besiedging of *OXFORD* foure miles off, and
the terrible taking in of a Mill, instead of the
KING and CITIE.

Also the breaking of BOOKER, the Affe-tronomicall
London Figure-flinger, his perfidious Prediction
failing, and his great Conjunction of *Saturne*
and *Iupiter* dislocated.

By JOHN TAYLOR.



Printed in the Yeare. 1644.



THE JOURNAL OF THE

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Maister *Iohn Booker*, you were lately pleased to set forth in print, a very little witty, pretty, unmannerly pamphlet, against one Maister *George Naworth*, (who was then at *Oxford*;) which proper piece you did Anabaptize by the name of, *A rope for a Parrat, Or a cure for a Rebell past cure*. Wherein you did not onely Magnifie, and dignifie Rebels which you hold in honour and excellency; but you did most audaciouslystellifie the head fire-brand of this Kingdome *Iohn Pym*; and then your wisedome fell upon railing at me, (whom you call *Aquaticus*.) I am bold to tell you (now the Buggbeare fearefoole prediction is past, concerning the fatall Conjunction of *Saturne* and *Iupiter*, May 31.) that though you with your Brothers (*Mercurius Britannicus*, *Mercurius Civicus*, your *Mercuriall Scout*, and your *Pigeon* of the *Scot*;) have made sport to your selves in abusing and belyeing the Majestyes and Royall persons of the King and Queen, the right Honourable Lords and faithfull Nobility, the Reverend Clergy, the Loyall Gentry and Communalty; and amongst the rest our true and exact *Mercurius Aulicus*, and that known and approved Astronomer M. *George Naworth*: all these were not a sufficient considerable number for your witty folly to work on, but your invention must needs spirt, flirt and squirt at me, for the which great Kindenesse (to expresse my gratitude) I salute you as followeth.

First you threaten us, that *Iohn Pym's* Ghost shall haunt us, and hunt us out of *Oxford* Short-lye, but this your Short-lye is a Long-lye, a Broad-lye, and a Round-lye. For we at *Oxford* doe know the Ghosts of all such Pestiferous Rebels to be attendants upon their old maister, and receiving their wages with *Achitophell*, *Machiavell*, &c. and though thou canst make many of your Cuckolds and Coxcombes fearfull of thy foolish Predictions and devilish divinations, yet the yongest of us are so old, and the most ignorant so wise, as not to be timorously scard or affrighted with Ghostes or Goblins. Then you are busie with Scripture *Iames* 3. 8. and *Rom.* 3. to answer which I will reverently handle a small portion of that sacred Volumnie, which shall be nothing prophane, more significant to the purpose, and most Correspondent to you.

I must acknowledge, that the very Ayre of *Oxford* Colledges and Schooles, the Authours I have read, the Bookes I have perused, and the Dictionaries I have poar'd upon, hath much illustrated elevated, and illuminated mine intellect ; for I have picked out here and there the Etymologies, Expressions, Explanations, and Significations of hard words out of divers Tongues and Languages. As for example, I reade in an ancient Manuscript, written in the Reigne of *Senacharib*, (the Authour being one *Coban Shashsha*) that *Booker* is a *Syriak* word, which in the *Arabik* signifies *Balaam*, which in the *Hebrew* is a false Prophet, which in the *English* is a lying Knave, and a railing Rebell, which (for a period) deserves to be hanged. Now Master *Balaam Booker*, or *Booker Balaam* (take which end you will formost) you may reade that the Prophet was rebuked by an Asse, which Asse was much wiser than you were, when you wrote your lying Prognostication of your great Conjunction ; yet by that playing at legerdemain, with the Starres and Planets, you caused whole Armies, Heardes, or Drowes of Asses (with other wilde and tame Beasts) to come from *London* to look upon *Oxford*, where some of your Scouts and Scoundrels were so valiant as to venture as neare as our Gallowses, but our Cannoniers blew 'em away with a powder, for we were not willing to do them the courtesie, as to lend them our Gallowses to hang themselves.

Saul was sent to seek two Asses, and (not finding them) he found a Kingdome ; and you, sent two great Asses (with many thousands of small ones) to seek a King, and (not finding him) you went not far before you found Asses. And worse than Asses are all those who irreligiously do lay by their trust in God, and put any confidence in thy figure-flinging, fabulous predictions, wherein are not so many truths and realities, as are in the Bookes of *Fortune*, the *Shepherds Kalendar*, *Erra-Pater*, *Mother Shiptons* Prophecy, or the long eard *Outacousticon* of *Albumazar*. It is too certain, that (by thy instigation) the beliefe that the seduced People had of thy falsities, made them impudent in Rebellion against the King, confident in conquering of *Oxford*, and diffident in nothing (but in God.) Yet I must acknowledge, that on the 31 of *May* last, 1644. When the Rebells Army had faced us by spirts and flirts, in and out, to and fro, here and there, the space of but 3 or 4 dayes, the City and Garrison were put hard to it for want of provision. Wheat was at foure shillings the Bushell,

shell, Butter at foure pence the pound, and Biefe at twenty pence the Stone, and all things else were raied to such a rate in so short a time, that Horse flesh was greedily eaten in the Town, (by Master *Oliver Smith's* Hounds) and the Streets ran with blood, at many Farriers Stalles, who that very same conjunctionall, fatall, ominous 31 day were phlebotomically practised upon. It is conceived that thou art simply skilled in *Augury*, and the flying of Birds, Owles, and Wood-cockes are as good to thee as an *Ephemerides*; all the Tribe and generation of the *Gotamists* do reverence thee, and hold thy sage pre-fages to be no *Apocrypha*, and it is supposed thou art descended by the father from the learned *Zebash* (one of *Pharaoh's* Magicians) and by the mother from the famous Witch of *Endor*, or *Elimas* the for-cerer.

It is recorded in *Iosephus* his Warres of the *Jewes*, that at the Siege of *Ferusalem*, *Vespasian* or *Titus* used Engines for Battery called *Rammes*; and your side, party or Army, had with you, (when you stared and gaped upon *Oxford*, 60 of His Majesties great Ordnance which you have perfidiously stolne from Him, to shoot Bullets at the King, to secure his sacred Person; but if *Rammes* or wearers of *Rammes* Hornes would have but remembred *Fericho*, than if thousands of your zealous Troopes and Bands had but blown their *Cornucopiaes*, it is no doubt but our Walles, Bulwarkes, and Rampiers, had been a meer *Jeere-i-Cho*. Your Book (Master *Booker*) called *A Rope for a Parrot*, was written by you with as much judgement and knowledge, as you wrote your Prognostication; for you know a Parrot knowes not what she sayes, and you did not understand what you scribled; *Saturne* and *Jupiter* are both angry with you, because you were so sawcy to father your Lyes upon them; and I do wish thee to look to them, for they are both turned Malignant parties.

Thou tellest us so often of hanging (in thy Pamphlet) as if thou wert the first-borne begotten son of a Hangman, and that all the Gallows in *England* were thy hereditary portion for thee and thy friends; moreover thou art a most expert shuffler of the Alphabet, and by shifting of letters hast gotten a fine skill to spin and twist *Anagrammes*, wherein you profoundly found your owne name (*John Booker*) to be *Honi Brooke*, (most aquaticall and melifluous) but I will do thee a bigger courtesie for an *Anagramme*, as thus, *Johannes*

Bookerus, Knave robs his Noose, which by interpretation (in the *Chaldee Paraphrase*) is, *Booker* will steale his halter; or *Iohannes Bookerus, Noose his Knaves rob*; or, *He's so vain, so broaken*; or *Iohn Booker* doth intimate a word which the ancient *Medes* and *Persians* used for a foole, which in *Babylon* and *Damascus* is *Horko-boine*.

It is to be wondered, what a wonder thou art, that so wondrously couldst gull so many Animals (who would be counted wise) that they should be possesst so inveterately with the *Corahiticall, Dathanicall*, and *Abiramicall* spirit of Rebellion, and to persist so damnably in it, by confiding in thee, that they should with an unknown audaciousnesse, prepare and draw forth so many of the bad Subjects of so good a King, to brave and attempt to assault him, to ruinate and spoile his best and loving People, and to lay waste and desolate the most famous Vniversity in the Christian World. But as his Royall Coyne is circled with *Christo Auspice Regno*, so is he divinely circled about with divine defence and providence, that He and his hopefull Posterity shall reigne till Time shall be no more, for his confidence is in that blest Speech of the kingly Prophet, *Exurgat Deus & dissipentur inimici*.

Thus it is plainly perspicuous that the animation and hope of wicked successe, by the vicious vertue of your lying Calculation, did draw your Generals, (with the rest in generall and particular) both purse and person to this execrable *March* in *May*, where in stead of taking a King, a renowned Academy, and a City, onely the spoile of a few poore Villages, some Townes, a great deale of pasture and corne-fields, with the plundering of two Carts laden with old joyn'd Stooles, and some household stufte, and robbing nine Butterwomen. The Malignants his Excellency, with his Associate *William* of the *West*, or *William* with a *wispe*, made their victorious Conquest upon, were *Abingdon Crosse*, and two rotten mills at *Onslow* and *Islip*, with the losse of neare seven hundred of their men, besides their maimed and wounded, and not above thirteen of his Majesties Army either slaine out-right or hurt mortally.

For your parts I doubt not but you have done or will maintaine the credit of your invisible Conquests, with publique thanksgiving in all your unfainted and un sanctified Churches, with jangling your Bells, and blazing zealous Bonfires in your Streets, and by stirring up the

the miserable misled People to believe once more in the unfaving *Publique Faith*, whereby they may be further cozened of the other 1 or 200000*l.* to reward your mighty Commanders, and your Brethren the *Scots*, who do speed as well in the *North* as the rest have done about *Oxford*, is not to be feared or doubted.

Thus (*Monsieur Bookerus*) I have anatomized and skellitonized your railing Pamphlet and ridiculous Prediction: it is known too well, that the expectation of some mischievous events was the ladder on which your meditations mounted. You were believed amongst a company of *catacoxcombrian* Plebeians, as amongst the Heathen the *Delphian* Oracle; amongst many you were accounted as the Celestiall Bearward, and that *Ursa major* and *Ursa minor* were your Cubbes, the Dog-starre was your Whelpe, for you brought him up of a puppy. Master *Booker*, *Taurus* is your best game-Bull, and that is a Beast of your own breeding, it is supposed you sucked him since the first time he was a Moon-Calfe; *Iupiters* thunder is your Taber, *Mercury* is your Bagpiper, and writes your Beare-gar-den Bills, in the forme of Planetary Conjunctions, *Charles* his Wain is but a Cart to you, and *Ariadnes* Crown is at your disposall, *Hesperus* and *Vesperus* lights you to bed and to breakfast, the *Pleiades* are your Handmaides, and *Castor* and *Pollux* are your Pages.

In a word, I hold thee to be more than mortall, and that the *Dragon* being sicke, and much troubled with the Megrim in the Head, so that *Æsculapius* was sent by *Iupiter* to give him a Clister, which being applyed, the *Dragon* voided thee out of his Taile for a worme. This was once your high estate and estimation, but how art thou fallen, O thou wonder amongst wisemen and widgeons; the seven Planets are highly and implacably offended with thee, and (instead of their influences) they will infuse into thee seven deadly sins, and all the twelve Signes have shut their celestiall Gates against thee, at the command of *Saturne* and *Iupiter*, the starres are malevolent pretending and portending revenge against thee for belying them, and calling and causing them to witnesse thy lying Conjunctions and traiterous expositions of them. *Aries* will brow-beat thee, with battering thy shamelesse *Head* and *Face*, and make thee Horne-mad. *Taurus* will gore thee through the *Necke*, and hunch thy Lyes into thy *Throat*; *Gemini* will bastinado thine armes and shoulders with a cudgell called *Morbus Gallicus*; *Cancer* shall gnaw thy stinking *Stomacke*, and (like the worme of conscience) torment thee,
he

he shall *crabbedly* torment thee, and Crab-lice shall crawle over thee. *Leo* shall rage hotly, roare terribly, and bite thee horribly in the Dog-dayes. *Virgo* shall accuse thee for a Rape, for lying with her against her will, and belying of her in thy foisting fustianisme, for which she will vexe thee to the very *guts* and *belly*, with *Chollickes*, *Stranguries*, *Dropsies*, *Convulsions*, and *Hippocondraicus*. *Libra* hath weighed thee in his Ballance, and findes thee too light, his *Æquinoctiall* Scales sayes thou wants so many Graines either of *Troy* or *Averdepois* of honesty, that he will possesse thy Reines with the loathsome *Gonorea*, and thy Kidneys with the Stone more feeling and sensibly than that of the Philosophers. *Scorpio* (in *secret*) remembers thee, therefore look to thy *Prepuce*, be carefull of thy *Priapus*, for he will have a fling at thy *Testiculanorum*. Thou hast displeased *Sagittarius*, in shooting dog-bolts and fooles-bolts in his name, without his leave, for the which he will shut *Sciatica* shafts into thy *Hippes* and hucklebones, and pocky arrowes through thy *Thighes*. *Capricorne* will give thee no more Goates milke, and will strike thy knees into such a stiffness, that thou shalt never have the grace to bow them to any other Gods than those of the Close Committee. *Aquarius*, or *Aquaticus*, will dash and balderdash thee, ducke, fowse, pumpe and plunge thee, into the bottomlesse Gulfe of *Mare mortuum*; or if thou scape that, he will plague thee with Goutes and Crampes, and lastly hurle thee headlong into the perpendicularity of the vast watry Region; where thou shalt irremediably and irrecoverably be crippled in thy feet, root and branch, *cap à pe*, top and taile by *Pisces*.

How thinkest thou now of thy selfe (thou *quondam* wisedome of five Justices) thou hast spun a faire thread, bigge enough to make thee a Gregorian neck-lace, I pray thee do but look in a glasse, and see the figure of we two, I tell thee, (without swearing) that I am very fory for thee, but I could hardly weep to see thee and all thy friends hanged: that's a full point.

Mercurius Aulicus and *George Naworth* do so farre flight thee and thy fordid railing, as the Lion or Mastiffe regards not the barking and bawling of a mangie Curre; onely I my selfe (yea my very selfe) have out of my grace and clemency vouchsafed to descend so low as to honour thee with this mine Answer. If wishes were availeable, I would wish thee to play the lying Knave no more, give over writing of Treason, and incensing People to Rebellion, confesse thy faults in abusing of me, and I perhaps will begge thy pardon.

F I N I S.

1644.

John Taylor to John Booker.

[HAZLITT, No. 95.]

IOHN TAYLOR

Being yet *unchanged*, fends greeting, to

IOHN BOOKER

That *hanged* him lately in a Picture, in a traiterous, slanderous, and foolish *London* Pamphlet, called

A Cable-Rope double-twisted.

*Thou Booker hang'st me pictur'd in a Boat,
Whereby thou shew'dst thy selfe the Hangman's Groom,
The Hangman shall hang thee, and men shall note,
That under Tyburne thou shalt have a Tombe:
And lowfie Ballad-makers Rimes shall sing,
There lies a Rebell, that revil'd his King:
Thou hang'st my Picture, but I do foresee,
That (in revenge) the Hangman shall hang thee.*

Gallogras Choka Cur dog Weasando Suffocatorium.



Printed in the Yeare, 1644.



Ellfare an old Friend in a corner, but I have found an old corner in a Friend, that in these hard times hath sent me a True Loves Knot made of a Cable-Rope double-twisted, and withall hath most Emphatically, Mathematically, Aquatically, and Emblematically hanged me in a Boat at *London*, and after that (most strangely and transubstantially) he sends me a Rope to *Oxford*. This is *Booker's* Aff-tronomicall Legerdemain, to hang a man first and send him a Rope afterwards, for the which courtesie I will send him a few small Lines, which he may twist at his leasure, and hang himselfe after at his pleasure. But this *preludium* is silly simple stuffe, for though it may be suitable to *Booker's* ridiculous Non-sense railing and reviling, yet it neither becomes me to write, or my Readers to spend time in reading my writings if they were not better seasoned with salt, poudered with pepper, sharpened with vinegar, and made fit, and of some acute rellish for the pallates of such capacities, as can make a distinction betwixt A Very Knave, and A merry Knave.

Booker, all the world may perceive the implacability and inveteracy of thy malice for thou canst not be contented, to hang me, but thou persistest so uncharitably towards me as not onely to send me a Rope, but to revile me, with the learned Titles of Rogue, Prick-lowse, Pagan, Metropolitan Villain, and such other pretty Surnames, which he learned from the Fish-wives scoulding Colledge at *Billingsgate*, and that *he should be loath to fowle his fingers to answer any Pamphlet that comes from Oxford, but that through his sides the honour of a Parliament is wounded*: to which I answer, that Parliament at this time is a meer Conventicle, or not the shade of a shadow of what it should be, and thou thy selfe dost manifest the imbecility of it, in that it had no other fortifications but such rotten paper-walls as thy sides to defend it from the shot of a Scholars or a Scullars pen; Sirrha, I would have thee know, that we at *Oxford* are true Protestant pen-proofe, and the King, Queen, Princes,

Princes, Peeres, Clergy, Vniversity, Army, Magistrates, and Commons, are slander-prooffe, so that neither your rebellious fighting, or reviling writing, can wound, blemish or fully the Majestique lustre of Royalty, in the Soveraigne, or the obedient expression of duty in the Subject.

But thou with thy Conforts, *May*, *Wither*, *Britannicus*, the *Scout*, the *Dove*, and all the Rabble of lying and reviling Rebels, cannot so much as scratch my reputation, much lesse can they wound either *Aulicus* or *Naworth*, and least of all can they batter with Elder-guns and paper-bullets either majesty or loyalty.

Prince *Rupert* (or *Robert*) whom your sawcinesse is pleased to call plain *Rupert*, as if his Highnesse and your Knaveship were all fellowes at football, you are so stupified in impudence and unmannerly ignorance, that you give that illustrious Prince, the scandalous, Turkish Titles and Tearmes of *Saladine* and *Saracen*, with many other such base expressions: I do hold it a great happinesse to that noble Prince, that he hath worthily deserved to be feared and admired by you and all the rest of your rebellious and Traiterous Factions; you have some reason to be angry with him, because he hath so often beaten you, (although he never did any harme to any honest man, true Subject, or Protestant; yet such a stinckard as *Iohn Booker*, Thou, that art a thing, that out of thy imperious Clerkship to some Iustices of Peace, to foure or five of which thou wast a directing Gizzard, under their wing, a vermin made up of the fag-ends of felonious cheating, filching, whoring, roguing, man-slaughtering, and murdering *mittimus*s; thy apparrell onely made of the shreads of Warrants, thy diet out of the Scraps of roasted Recognizances, and thy whole life an imitation of Binding over and With-drawing, this hath been thy Trade of old, thou whilom Vnder-Stewards man to one of the Innes of Court, where thou didst fatten and batten with scraps, rumps and kidnies, and scraping of Trenchers, and lately a *Guild-hall* Publican or Toll-gatherer for the maintenance of damned Rebellion against God and the King.

And this *Booker*, this Thing, this Nothing, this any thing (except a good thing) doth flirt poyson, and with stinking calumnies against the sacred Honour of Princes, Religion, piety, and humanity, revile the King, Queen, and all that sincerely love or obey either God or them.

If there were a Parliament, which thou so manifestest, they would shew some fruits of a Parliament, in hanging thee, with all thy Brothers (Knaves and Libellers) that do make a dayly and weekly Trade to vilifie their Sovereigne, with the Queen and loyall Nobility. There is a Statute unrepealed yet, that makes it no lesse than High Treason, or Treason in the highest degree; and that Act being still in force, me thinkes, should stop your mouth with a hempen cullisse or Caudle. But your nick-name Parliament doth not onely maintain and retain a scattered Heard of scribbling Villaines, but also they do allow most respect, favour, countenance and meanes to him that can lye, raile and slander most: therefore I conclude, if they were a Parliament, the sacred Name and Honour of His Majesty should not be suffered to be abused so transcendently (beyond all presidents) but that they would by Law and Parliamentary Authority send yee all to *Gregories* market, and feed Crowes with your traiterous mischievous Heads, and filthy, treacherous, rebellious, stinking, quartered carcases: therefore no Parliament.

But do thou and all the rest of the Generation of Vipers cast never so many of your Traiterous slanders upon his sacred Majesty and his pious sincerity, yet his Royall and Christian constancy is so firme, that you do all justly deserve an universall hanging, in not believing and belying his fixed and (never to be violated) true Protestations, His Majesty is so well grounded in His Religion, that He is resolved to maintain, defend, live and die in the Protestant Faith, of which Faith His Father (of blessed memory) and himselfe have been Defenders above forty yeares, and which Faith you and your Faction have been Defilers almost foure yeares.

I wish you had the manners to forbear taxing His Majesty with Papistry, till such time as you know Him to be no Protestant. Indeed He is in mind and body compacted of such an unyeilding constitution (which your loyalty may call stubbornesse) that He will not bend or bow to your new-found Doctrine, so that there is no hope that you will ever be able to make a zealous Brownist, or devout Anabaptist of Him; therefore I advise you to be quiet, and let him be a Protestant still, for you labour in vain, and it is neither in the power of you, or the Devill your Master, to alter Him from being constant, pious, just, mercifull, &c.

Thou railest most delicately, against learning and the Vniversity,
which

which in one word or two I will answer with an old said Saw, *Art hath no enemy but ignorance*, as for the King, Queen, Peeres, Clergy, Vniversity, Cavalieri, Infantry, &c. Their own worths and virtues are their vindications, so that I will not presume to say thou canst wound their Honours, either through my weak sides, or any wayes else that thy hellish brain can invent, therefore Ile let them alone to defend themselves, and turne once more towards thee in mine own defence.

As when *Christopher Columbus* (an *Italian*) first discovered some small part of the (then unknown) *America*, *Vesputius* (a *Spaniard*) sailing the year after, with the Chart or Card, Compasse, Mappes, and Mariners, that formerly *Columbus* had used, the said *Vesputius* discovered more Land, as the golden *Peru*, and other vast Continents, and at his returne (being at dinner with *Columbus* and others) *Vesputius* bragged that he had onely found out that new and rich World, at which words the *Italian* took an Egge in his hand, asking *Vesputius*, if he could make the Egge stand on one end upon the Table, to which he answered, he could not do it, then the other said that he could do it, and presently he put the Egges end into the Salt, and it stood upright; then the *Spaniard* said, that he could do that tricke as well as he, to which the *Italian* replied, so you could finde *America* when I have shewn you the way. And much like hast thou *Booker* answered my Book, called [*No Mercurius Aulicus*] thou hast (like an Asse) yoaked thy selfe with my Heifer, for thou hast not the wit to plough without her, you play with your Noddy-grammaticall foolery in Anagrammatizing my name, (as *Iohn Tayler*, *Ioyne Halter*) and fillest thy patched Pamphlet with questioning and cavilling, at changing [*o*] into [*e*] with such skimble scamble, simple, froathy stufte, as would serve to give a knowing hide-bound Dog a comfortable stoole or two.

But as they are, and the condition they now are in, they have no other way of suppartation, but what proceeds from the blacke mouthes of your zealous, Atheisticall, long-winded Preachers (or Tautologicall prating Lecturers) with the aide of you and your holy Tribe of accursed Pamphlet mongers; it is you that with your Spirituall and Temporall damnable Devotions, and infernall practises, that do uphold the usurped Dignity of that Idoll *Dagon* Senate; it is you that bring oile to quench the flames of this afflicted

Kingdome ; it is you that have bewitched, befotted, and picked the purses of as many as believed you ; it is you (and your instigations) that have raised and defended this unparallelld and unnaturall Rebellion ; it is you that (by Innovations in the Church) have almost made the glorious Protestant Religion invisible, and (to cover your Villanies) with hypocriticall and odious Lyes, you charge the King and his Honourable Counsell with Popery, it is you that defend the New Assembly in their Synodicall Consultations, in framing and forging a new *Alcaron*, or a *Talmud* ; it is you that have made Knaves and Fooles believe all this ; it is you that have banished, imprisoned, robbed or murdered as many as would not believe all this, and my hope is to live to see you hanged for all this.

Therefore it is no marvaile if they maintain you, for you are the onely props that uphold them, when you give over Lying then their Honour will lie in the dust, and when they fall you will be in danger of sterving ; for as *Phocas* by the murder of his Master *Mauritius* (the *Roman* Emperour) gat the Empire to himselfe, but was held in an odious estimation amongst all good men, so that his usurped ill-got estate stood tottering, and his life in dayly hazard (by the friends of the Affassinated Emperour) at the same time, the Bishop of *Rome* (*Boniface*) ambitiously fought to be chiefe and Vniverfall Bishop over all Christian Churches, which pride of his was opposed by all the godly and zealous Bishops in the World ; but at last, the Murderer *Phocas* and the aspiring Pope made a bargain, which was that the Pope should by his dreadfull Thunderbolts of Excommunication affright the People into obedience with the Emperour, so the Emperour (by force of Armes) would bestow the Primacy of the whole Earth on the Pope, this match was made, and the most significant application of it is, that by as good right as *Phocas* reigned, by the like right doth *Bookers* Parliament rule, and by the same right do those fore-mentioned Villaines and they maintain and defend each other, by Murder, Sacriledge, Ambition, Treason, Rebellion, and ruine of this ancient, famous, late-flourishing, and now most wretched and miserable *England*.

Our *Maremaid* Tavern (thou saist) is turned Ale-house (for want of wine) but if any of the Planets told thee so, tell them they lyed, for there is sufficient of Wine in that House to make all the true Subjects in your Army as drunke as Beasts.

Thou

Thou taxest *Naworth* and me with being blinde, that we could not see but mistake, and take *Iupiter* for *Mars*, this mistake might be an escape or fault in Printing, and my Book was too small to have an *Errata* annexed to it. I answer, that *Naworth* did no more know of the writing or printing of my Book, than thou and thy Comrades do know how or when to be true Protestants or loyall Subjects; but all the world may perceive thee to be starke blinde in thy understanding, that couldst not know the King from *Iohn Taylor*, just as when a man casts a stone at a Dogge, the foolish Curre runnes and bites the stone and never mindes the Caster; why, thou ignorant blinde Buzzard, it was I, yea, it was I alone, without either any or the least assistance from *Naworth*, *Aulicus*, or any other that wrote the Book called [*No Mercurius Aulicus*] wherein I told you truly of your mistaking, villanous Prediction; I tell thee again, thou mis-believing Infidell, it was I that galled and spur-galled thee to the quicke, and thou (like a blinde Iade) couldst not see me alone that did it, but thou must fall a snapping and snarling at the King, the Queen, &c. with others, who never had such a thought as to thinke upon so villanous a poysonous Vermin as thou art. Thou shouldst onely have medled with me that mumbled thee; but 'tis the old tricke of your Pulpiteers and Pamphleteers, to draw the more attention, and entice Coxcombs and Knaves to buy your damnable roguish riffe-raffe, to mix and blend some slanderous Lyes, and Traiterous Ieeres against our Soveraigne, and his most gracious Government; for it is a Rule amongst you, that if there be no Treason in the Sermon, or Lying Calumniation in the printed Pamphlet, the one will never be liked and rewarded, nor the other be bought and sold.

And now Sirrha, I will tell thee of an Anagram of my Name, that describes or emblems my couragious undaunted disposition, as *Iohn Tayler, Oharty Lion*. It may be *Ioyne Halter* may fall out to thee, and I may be the man that may joyne it, but be of good comfort, if the Dog-killer do not mistake thee for a dangerous Curre; then I am resolved to give order to the Hangman for thee. Thou sayest, *Thou wilt be silent hereafter, and that to answer AULICUS, NAVVORTH, or my Selfe, were to relieve us*. Sir, I know I have put thee to silence, I have ramm'd up thy bawling chaps, for any more meddling with me, but thou medlest most mischievously with
the

the Planets, and makest most Traiterous Expositions of them; the Starres and twelve Signes will reward thy lying fophtificating Calculations, with their malevolent Influences. Also thou recitest (to a damnable purpose) the story of *Saul, Agag*, and the murdering of the Protestants in *Ireland*, when all men of judgement do know that *Ireland* durst not rebell as long as the Earle of *Strafford's* head was upon his shoulders: but those that thirsted his blood, did also thirst for the Rebellion there and here too, and all the murders and outrages in *Ireland* were occasioned by the *Brownists* and *Anabaptists*, which Villaines urged the Papiests so violently to infest that Kingdome. Should I answer every Bable, fable, or Knavery in thy pestilent Pamphlet, all my truths and refutations would not lye in one poore sheet, to which this my rejoynder is limited, but for a conclusion I will send thee a Medicine, a requitall of the Cordiall thou sentest from *London* to me. I wish thee not to refuse it, for it will cure Diseases in any Rebelle.

<i>Recipe</i>	Of <i>Sayes</i> good workes	two hand-fulls.
	Legall Protestations	} <i>anna</i> one Scruple.
	The Close Committees Loyalty	
	Rebells obedience	
	Anabaptisticall duty	} <i>anna</i> two Graines.
	Brownisticall zeale	
	Schismaticall holinesse	
	Sacrilegious sanctity	
	Hypocrites purity	
	<i>Whites</i> conscience	
	<i>Burges</i> his chastity	
	<i>Cafe</i> and <i>Sedwicks</i> Divinity	one Dramme.

Let all these be bound up together in a *Holland* clowt as bigge as the palme of your hand, and tie it fast with the Line of Communication, let it be watred with the teares of oppressed and distressed Protestants, who are either undone or imprisoned for being true Subjects, then take them and beat them well in the Morter of Common Calamity, with the Pestle of the Publique Faith; when it is well beaten, mix it with the Braines of *Booker, May, Wither, Mercurius Britanicus, Prinne*, and two or three hundred Knaves Braines more, it is an approved medicine for the encrease of Rebellion, for the grumbling in the gizzard, the flux of the Tongue, or the melancholly mubble-fubbles, provided it be taken fasting (upon a full stomacke) at five of the clocke in the morning after Dinner. *Finis.*

1645.

Rebells Anathematized,
and Anatomized.

[HAZLITT, No. 97.]

1842

Rechts Anzeiger

und Anzeiger

1842

REBELLS

Anathematized,

And

Anatomized :

O R,

A Satyricall Salutation to the Rabble
of feditious, pestiferous *Pulpit-praters*, with
their Brethren the Weekly Libellers, Railers,
and Revilers, *Mercurius Britannicus*, with the
rest of that *Sathanicall* Fraternity.

By JOHN TAYLOR.



OXFORD,
Anno Domini, 1645.



LO, I the Man, whose stout impartiall quill
 Dares venture to confront the damned Crew,
 Knaves who make will their law, and law their will,
 And from the Presse and Pulpit slanders spew ;
 Such as with seven great Devils are possest,
 Besides of small ones (Legions infinite)
 Whose fiery Furies doth our Peace molest,
 And to disturbe us, fight, back-bite, and write.
 First, *Lucifer* inspires 'em all with *Pride*,
 Next, *Sathan* gives 'em *wrath* and dire disdain ;
 Their malice still *Belzebubs* power doth guide,
 And *Mammon* gives 'em thirst of lawlesse gain ;
Belphegor is the god of *Gluttony*,
 And *Abaddon* rules Sloth and Idlenesse,
 Last, *Asmodeus* gives 'em Lechery.
 And these seven Devils the Rebels do possesse,
 And these have made them mad, and madly rise
 Against the Lord of Hosts, and his Anointed,
 Who by their Preaching and their printed Lyes,
 Our Church, Lawes, States, and Freedomes have disjointed :
Wither that dainty Darling of the Dolts,
 The *Scout*, the *Scotish Dove*, and the Diurnall,
 These (like to *Gothams* Archers) shoot their bolts,
 And madly strive the Truth to overturne all ;
 Bold *Booker* soares above the nineteenth spheare,
 And tells us newes of strange prodigious Comets,
 Portending Treasons, all which once a yeare
 Most Astrologicall he squirts and vomits.
 The Scribe that writes the Weekes Intelligence
 Th'Occurrents, and the flying lying Poste,
 To do 'em service Ile be at expence
 T'allow them every day a *Gravesend* Toast.
 These with the Cobling, Tub, pernicious Preachers,
 With *Prinne* and *Burton* (sweet-fac'd crop-'ear'd Curses)
 These Parliamentall props these Treason Teachers,
 Have in three Kingdomes kept most stinking stirres :

Therefore yee misled Coxcombs all take heed,
 Believe no more those cursed sonnes of *Belial*,
 Their damned Coufels makes poore *England* bleed,
 And doth from God and your Alleageance steale yee all ;
 Outragious *Mars* hath stolne *Astreas* sword,
 And *wrong* (with down-right blowes) hath knock'd right down,
 Whilest univervally it is deplor'd,
 That no man can (with justice) own his own.
 Mean men to men of meanes you up have mounted,
 And men of meanes you have to mean men turn'd,
 The worst of Villaines you have best accounted,
 God's peace, the King's, and Kingdomes yee have scorn'd ;
London and *Westminster* ye've been the Chaire
 Of violence, t'Act mischiefes (by a Law)
 Prepare your selves, expect the dismall yeare,
 Which you or your forefathers never saw.
 The time will come when all these royall graces,
 And peacefull offers which you scorn'd and slighted,
 You shall be glad to beg for, and your faces
 Full of confusion, pittileffe, despighted :
 Your Propositions, (Puppy - sitions rather)
 Which you to *Oxford* sawcily did bring,
 And after that to *Uxbridge*, men may gather
 Your meanings to the Kingdome, Church, and King.
 You knew before you came, your bold demands
 Unfit for you to aske, or any subjects,
 As for a King to grant, that understands
 Himselfe or loyall Servants, from base Abjects.
 Your Parliament (pretended) coyne pretences,
 And to pretend Peace you are still resolv'd,
 And still run on in treacherous offences,
 Wherein our miseries are all involv'd.
 Worse than the *Jewes*, God's Houses you defile
 Worse than the *Heathen*, you your King contemn'd
 Worse than the *Turkes*, you Morall good exile
 Worse than the *Sodomites*, you friends condemn'd,
 Worse than the *Atheists*, you no God will know,
 Worse than the *Libertines*, Lawes down you trample,
 Worse

Worfe than the *Wolves*, that can no mercy shew,
 Worfe than the *Devill* himfelfe, (beyond example)
Pliny, and *Gefner*, and brave *Mandevill*,
 Have wrote of Monfters, and their falvage natures ;
 But never tongue of man or writers quill
 Could parallel you for moft impious Creatures ;
 Your bloody lives makes *Neroes* life no fin
 Your faithleffe zeale makes *Julian* juft and holy,
 Your loyalties like *Roman Cataline* ;
 Beyond their Crimes all Ages fhall extoll yee :
 You to more curfed cruelty are turn'd
 Than *Idumean*, *Jew*, *Turke*, *Heathen*, *Roman*,
 If the Sword fpare you, youle be hang'd or burn'd,
 Or fterv'd, or die abhorr'd, pitied by no man.
 You have been hatching Plots foure yeares and more,
 Contriving and fuborning Forgeries,
 T'abufe the King, and yet will not give o're
 To fcandall him with Libells and with Lyes.
 True Parliaments have held the names of Kings
 Of facred Dignity, and high eftcem,
 Next under God, above all earthly things,
 Their Royalties and Honours they did deem ;
 And in this cafe, and all that you have done
 You have declar'd your felves no Parliament ;
 King, Church, and Kingdome, you have all undone,
 Or fought their ruine, or their detriment.
 He were a cunning wife-man that could name
 One good man, that hath fcap'd your tyranny ;
 Or one whose braine, or hands could mifchiefe frame,
 Whom you have not advanc'd for villany.
 That poyfon-framing Hownd *Britannicus*,
 That weekly fnarling whelp of *Cerberus*,
 That Microcofme of *Morbus Gallicus*,
 That *Lernean* venom'd Snake of *Erebus*.
 The Devill oft doth good, againft his will,
 So you and he doth, for your damn'd defpight
 Proves the King's good, although you wifh him ill,
 And makes his royall splendour fhine more bright.

Thus you may see, you Impes of impudence,
 You mighty *Gogmagogs* of ignorance,
 You Gulphes of most ridiculous non-sence,
 You super-arrogating arrogance,
 You cannot do the wickednesse yee would,
 But on your cursed heads it doth returne ;
 The Devill that teacheth to blaspheme and scold,
 Cannot protect you from contempt and scorne.
 Since God's eternall Son was crucifide,
 No Gracious Prince was ever more abus'd,
 Than good King *Charles*, oppos'd and vilifide,
 Robb'd, ranfack'd, and still wickedly traduc'd.
 And your almighty favours are extended
 To those that could revile most, or do worst ;
 And by usurped power you have defended
 And arm'd Rebellion, which God hath accurst.
 A Parliament should cure a Kingdomes griefes,
 A Parliament should publique wrongs appease ;
 But you in stead of giving us reliefes,
 Have made the med'cine worse than the disease,
 Worse, ten times worse, ten times worse double told,
 The worst of ills, more bad than bad can be,
 Our miseries unmeasur'd manifold,
 And to three Kingdomes spoile you all agree.
 Upon great *Strafford* first your fury fell,
 His blood must temper your untemper'd mortar,
 His head did hinder, you could not rebell
 To any purpose till he was cut shorter.
 Nor could you Protestant Religion cast,
 Or with such ease worke its confusion further,
 Untill the tenth of *January* last,
 You took an Arch-prop from it by foule murther.
 That Function whereof the Apostles were,
 Saint *Peter* and Saint *James*, and more of them,
 Records Ecclesiasticall shewes cleare
 Of Sees of *Antioch*, and *Jerusalem*.
 And blest Saint *Paul*, made Bishops, (as 'twas meet)
 The one young *Timothy*, the other *Titus* ;

The

The one of *Ephesus*, th'other of *Crete*,
 Who by their lives and Doctrines do enlight us,
 And since for sixteen hundred yeares and more,
 And Christian Churches, Kingdomes, Lands, and Climates
 Have been instructed in God's Lawes and lore
 By Reverend Bishops, Patriarchs, and Primates.
 Therefore if men would note the aime and scope
 Of these superbian haughty Independants,
 Each one would in his Parish be a Pope
 To whose pipes must the King and all his men dance.
 Therefore beware, good countrimen beware,
 Beware of them, and of a new Presbytery,
 Beware their *Leaven*, have especiall care,
 Let not their mad-brain'd Doctrine all besquitter yee.
 They seem t'uphold the Protestants good Cause,
 By murdering those of that Religion chiefe,
 Bereaving all that Clergy, without Lawes,
 Of life, goods, libertty, and all reliefe.
 They feigne to purge Religion sound and sure,
 By bloody Civill Warre, which will destroy it ;
 And they will keep it neat, sincere, and pure,
 So noysome as may totally annoy it.
 Blinde with rebellious or prepostrous zeale
 You have possesst men with most strange opinions,
 That Churches ruine is the Churches weale ;
 And make the King great, (but without dominions)
 He is your Sovereigne for your safe protection,
 And you (like Subjects) will obey and serve him,
 Yet you no service owe him, or subjection,
 And do the worst you can to rob or sterve him.
 Strife cannot be the ground of true Religion,
 Your Sects, worse than the *Alcaron*, or *Talmud*,
 (Like *Mah'mets* zeale from's jugling whispring Pigeon)
 Not from the Scriptures Chrystall Fount but all mud.
 What hath the Kirke of *Scotland* here to doe ?
 Must *Englands* Church to that be now subjected ?
 We are not conquer'd, or made slaves I troe ;
 Or so unlearn'd, by them to be directed.
 Our Church with theirs doth neither meddle nor make,

Our

Our Lawes to alter theirs do not intrude ;
 Why then do they presumptuous power thus take,
 And censure us, as they had us subdude ?
 Must *Oxford* and her sister *Cambridge* both
 Learne of Saint *Andrews* and of *Aberdene* ?
 They to be taught of us would both be loath,
 Yet I am sure there is some ods between.
 Let *Englishmen* remember what they are ;
 And call to minde, but what they erst have been,
 And what they must be, if they not prepare,
 To shun the mischiefes they are compass'd in,
 You see that our Religion and our Law
 Our foes would ruinate both root and branch,
 And captivate us with a slavish awe,
 Or with our blouds their bloody thirst would staunch.
 Upon the Crown, the Royall Paire and Race,
 Upon the Peeres, the Clergy, Church, and Gentry,
 Without respect of Person, Time, or Place,
 To spoile all, they have made a sawcy entry.
 Yet of that noble Northerne Nation are
 Thousands and thousands to their Sovereigne true,
 And such as are not, Let consuming Warre
 Confound 'em or the Hangman claime his due.
 And now you *Pulpiteers*, and *Pamphleterians*,
 I take my leave in your own friendly manner ;
 And you most high and mighty *Westminsterians*,
 Who have (too long) displaid rebellions Banner,
 For your blacke deeds, Heavens vengeance lies in store
 For *Bourchier*, *Yeomans*, *Tomkins*, *Challoner*,
 For Lords, Knights, Gentry, Commons, thousands more,
 Whom you have murdered by intestine Warre.
 The worme of conscience shall consume your lives,
 Hell and damnation shall be your just hire.
 Your children shall be miscreants, your wives
 Begger'd, except *Repentance* swage *God's ire*,
 Which that it may do, I most humbly pray,
 And let our fervent prayers to Heaven ascend,
 That you may turne, before the last of *May*,
 That *Englands* miseries may have an —

E N D.

1645.

The Cavses of the Diseases and
Distempers of this Kingdom.

[HAZLITT, No. 98.]

1887

The Caves of the Iliamna and

Dittmar of the Iliamna

1887

THE CAUSES
OF THE
DISEASES AND
DISTEMPERS OF
THIS KINGDOM;

FOUND

By Feeling of her Pulse, Viewing her
Urine, and Casting her Water.

The Remedies are left to the Skill and
Discretion of more able and Learned
PHYSITIANS.

Written by JOHN TAYLOR.



Printed, 1645.

THE CAUSES
OF THE
DISEASES AND
DISTEMPERS OF
THIS KINGDOM

FOUND

By Fethy of the Public Printing
Office and Cambridge Street

The Remedy is set forth in the Bill and

Exposition of the same and is printed

PHYSICIAN

Written by John Taylor

Printed by J. Taylor

Printed 1643



THE
Causes of the Diseases and Distempers
of this KINGDOME, &c.



When a learned and well experienced Physitian, hath either by the Pulse, Vrin, or other Symptomes, found out the cause of the dangerous disease of his Patient, he will know or conjecture what is Cureable or past Cure: And as it is with the Body of Man, so in the Body Politique of the Kingdome, if the causes of our distempers and distractions would or could be knowne, they might with wisedome and judgement be removed and taken away, and then (by consequence) the Effects would cease. And though most men are either *Fooles* or *Physitians*, (or ^a both) yet few or none hath either found or shewed the causes or reasons of these causelesse and unreasonable disturbances. Amongst the many Thousands of oppressed sufferers in this our afflicted *England*, my selfe (though no *Physitian*, yet the Son of a *Chirurgian*) am one, that hath had a long time of many tryalls and experiments of *Waters*; and *Water-Casting*, and I have lately used my poor skill in Casting the Kingdomes *Water*, and though *Physitians* may often faile in their conjectures, yet ^b *Fooles* and *Children* will many times tell the Truth by chance.

^a Some men are all these, some both of these, some one of these, and some neither.

^b Fooles and Children will tell truth.

I have Cast the Waters of *Thames*, *Isis*, *Seaverne*, *Wye*, *Avon*, *Trent*, *Humber*, *Ouse*, *Tweed*, *Forth*, *Tay*, *Spey*, *Annan*, &c. and (as I guesse) I have found out the true cause and causes, the needlesse why, the impertinent wherefore, and the accursed unknowne for what, this former flourishing Kingdom is thus Rebelliously infected. And if I could as well Cure, as discover the diseases, my gracious Soveraigne and all his Loyall Subjects and Servants, should quickly

have their owne againe in Peace. But because *England* doth not know well what she ayles, (though I cannot cure her) yet I will tell her how it is.

The *Members* of this great *Body* do complaine of the *Head*, saying, that from thence their grieve began; the *Head* is troubled with too much Akeing, Cares, with extreame overwatchfullnesse for the preservation of the *misguiding Members*, and the *misguided Body*; The *Members* pretend the defence and maintenance of the knowne Lawes of the Kingdom.

The King, (according to those established knowne Lawes) desires to Rule, and also requires the lawfull obedience due to His Majesty by those Lawes, and no otherwise. And those at *Westminster*, cannot but acknowledge, but that they are all Traytors that doe refuse to live in obedience to the King and those knowne Lawes. But the *Westminsterians* doe call all the Protestants, and all others that are obedient to those knowne Lawes, *Malignants*, and *Popishly-affected*; And without Law, (and against those Lawes) they Kill, Imprison, and Sequester all their Lands, Offices, and Estates. And those lawlesse men doe not only commit this outrage against particulars, but even against the whole Body of the Kingdom; for they have Rob'd it (violently) of the maine Pillar, prop, and support of their Lives, Livelihoods and Fortunes, by taking away from them their Elections of their Knights, Citizens, and Burgeses; for they have turn'd all such out of the House of Commons, as would not joyne with them in this horrid Rebellion, when as (they being rightly elected and return'd) by the Law they cannot put out any, but for some legall Cause, as being outlawed after Rebellion, or for being a Felon, Murtherer or Traytor.

c The Subject is rob'd of his Right, and brought into slavery, when the Knights and Burgeses (whom they have elected, according to the Lawes) are expulst out of the House of Commons, contrary to the Law.
d Nor would I have you believe, that I wrote this Pamphlet, but I doe know my selfe able to scann all your Neck- verses; if you have occasion to use me.

But these Traytors at *Westminster*, are so lawlessely impudent and insolent, that as they dare not (themselves) be tried by the knowne Lawes, so they will not permit those whom they falsely accuse to be Malignants, to be tried by those Lawes, but have kept some in Prison more then these three yeares, because they would not commit whoredome with the Beast at *Westminster*. Tush, these are triviall matters, above the reach of a Scullers^d Capacity, 'tis knowne Mr *Sergeant Wild* will say, there are Presidents, that the House of Commons have (as their wisedomes thought meet and convenient)

convenient) put out some Members without any legall Cause shewed (*the greater their fault in so doing.*) 'Tis true, I have heard there was ^e one (not many yeares since) that one was put out for ^e This was desiring some Ginne or Mousetrappe to catch *Puritans*, and that is one Mr *Shepheard*; and I one of your *Westminster* presidents. By as good reason, because would he had some *Theeves* and *Robbers* have not been hang'd, therefore all may then obtained lawfully steale and none be hang'd by that president; or because one his desire: or of your *Members* got a *Wench* with child in his lodging, and was I wish, that not punished for ^f it, shall that be made a president for all others to either Mouse-traps, or any get *Bastards*, or make *Cuckolds*? other snare

I doe heartily desire, I might be permitted to joyne Issue with you, you have three Iudges with you, and it may be requisite (for an accomodation) that Mr *Selden*, and Mr *Maynard*, were made two more; (though they love their owne quiet and their wealth too much) they are knowne to be learned in the Lawes. Those five might be joyn'd to ours here, and every one of us and you, submit to their judgements, according to the knowne Lawes; And (by the Lawes) it will appeare who are *Traytors*, and who are *honest & men.* ^g If you had But Mr *Sergeant Wild*, and learned Mr *Miles Corbet*, will that is dared to suffer your five not reason, *for they have been inforc'd or necessitated to doe many famous Mem-* things contrary to the Law; the more Knaves and Rebels still. bers to have

And shall we of the Kings side, say more truly, there is neither Law or Reason to kill or imprison us, to take our Goods, Lands, and Offices from us, for the poore thred-bare and unjust Reason, that *you were necessitated.* been tryed by the Law, we had had no Warres.

For the *Turke* doth not cover his Tyranny with Law or Reason, when he takes Goods or Life from a man, for he doth it by will and tyrannicall power, even as you doe now to us, for we doe not know any injury that we have done you, or any faults we have committed against you, but that you make our obedience to the King, and our keeping of the Lawes, our great and Capitall ^h offences. We are all bound in Loyalty to His Majestie, by the Law of God, by the Lawes of the Land, and by the Law of Nature, as our ⁱ Our wealth is also a great part of our faults. grand Parent. And for His preservation, and defence to keep you from killing and murthering Him, and all His loyall and faithfull Subjects, we are now necessitated (according to those knowne Lawes) to oppose you, that are the opposers of all the Lawes of God and the Kingdome.

The causes of your *Rebelling*, and of the Kingdomes miseries, was *the great necessity that you were in*, and what (I pray you) was that great *necessity*? ⁱ because some Lord (whom you pleas'd to have) might not be made Lord *Treasurer*, another *High Admirall*, and the Lord *Say* to be an *Earle*, and Lord *Keeper* of the *Great Seale*? because some might not have the honour to be *Ambassadors*; one to be *Chancellor* to the Queene, another Master of the *Rolls*; and of the House of Commons, some to be Maisters of *Requests*, *Pym* to be *Chancellor* of the *Exchequer*, *Hambden* *Cofferer*, in a word, some to be *Secretaries* to the King, Queene and Prince, or Gentlemen of the *Bed-chamber* to the King or Prince, and all Officers to be put out, and your selves or your Creatures placed in their roomes; because this could not be granted, then you will have it by violence of Fire and Sword: And this was the great *necessity* you pretend and speake of. Because these things could not be obtained, you finding the multiplicity (and simplicity) of *Señtaries*, you have made execrable use of their Repugnancie to our Church-Government established by Law; hoping that by your Cunning fishing in these troubled *Waters*, to gaine your ends of ambition, profit, malice, and revenge, which doth now appeare to all seeing men, to be the ground of this horrid *Rebellious Warre*.

For first, to beginne with the Church, what can you find there amisse, for Reformation, that you do not first condemne the Apostles themselves, and all the Catholick Church ever since; for is it possible you can perswade Rationall men, that the Government of the Vniverfall Church could be so suddainly changed from the *Presbyterian* Government (which you straine to support) supposed, or seeming to you to be settled by the Apostles? Is it not meer madnesse to thinke, that the Government so settled of Bishops, should so quickly cast out the Presbytery, and that the said *Episcopall* Function and dignity hath so continued these 1600 years, and not one Godly Christian in so long time to be found (no not one of note or Antiquity) untill ^k Mr *John Knox* his time? But more strange it appears to me, that in all other Reformed places, there is not that warmth, or fire of zeale, to be found any where but in *Scotland* only, that will kill and slay all the *English*, to make them obey their Kirke (or rather Querke) Government, which is to pretend holinesse and brotherly love, to cheat us of our Wealth, quiet, and

ⁱ These were the chief causes of the Kingdomes diseases.

^k A moderne Patriarch, who brought Lay-Elders, and little ruffs in fashion in *Scotland*.

and Peace. I will not meddle or speake of Reformed Churches, God keep them in unity and Tranquillity; But because I have been in *Scotland*, and have seen somewhat, but have heard and Read much more, of their Querk and their Ecclesiasticall government, I will say this, that I cannot find any great difference between the Iesuit and them. The Jesuit would have the *Pope* only, to have all the Spirituall and Temporall powers of the World in him; And the *Presbyterians*, would be every one a severall Pope. And this I will say, (and my opinion hath thousands to agree with it,) that it is more milde and tolerable, to live under the *Spanish* Inquisition, then under their Presbyterian Querke Authority and Tyranny, which (in a word) hatches Rebellion, seems and seeks sway and domination over their King, with all his Loyall Subjects Lands and Riches, *and this is truly, verily, and sincerely their only zeale.*

They may remember, that the Raigne of Queen *Elizabeth* and hir Royall favour, with the Ayde of the English Nation, should not ingratfully be forgotten; it is not many yeares since that they fear'd that the *French* made Warre in *Scotland* to settle the *Romish* Religion there; (which they then thought to be an unreasonable proceeding by Strangers) at which time they had recourse to the Crowne of *England* for their preservation, (which then relieved them,) and I have read in their Service-Book of their Church of Prayers, Thanks, and Vowes, that they would never be against the English Crowne, but spend their lives for the service thereof. And now behold the Perfidious and most abhorr'd ingratitude of these Monsters, their thankfulnesse is exprest in Killing and Ruining us, and taking our Townes from us; But ¹ Mr *Henderson* will say that the *Scottish* Nation (in thankfulnesse for that good turne) they come now (*in Gud suith*) to shew their brotherly love, to deliver us from Popery. I must confesse, that in your comming you shew'd a great deale of Affection to us, but you should have been better welcome if you had had so much manners, to have staid 'till the King had sent for you. Besides your care for us is very much to be admired and Respected, that you took our danger of Popery into your gud Considerations, when as neither the King or His Counsell, nor any honest man in the whole Kingdom, neither could, can, or shall perceive any such an alteration or purpose. O but my Lord *Lowden*, and my Lord *say*, and Mr *Hambden*, percei-

/ Another
moderne Pa-
triarch, who
hath added
short haire, &
long eares to
Mr *Knox's*
Reformation.

ved

m A faire and high Presbyterian promotion.

n I desire not to be mistaken, for I taxe none but Rebels, either *English* or *Scots*, and it is knowne, that there are honest men and knaves in every Nation.

o The Lords promised to defend their lawes and liberties from violation and alteration.

p Such as Mr *Cafe*; who over prophesied himselfe in Pigge at my Lord Majors Table, which proved perfume in the afternoone to the Congregation at Saint *Martins*.

ved it through the Perspective Glasse of their high Wisdomes, and they sent for you; But was your Prayers and Vowes, made to my Lord *Say*, or Mr *Hambden*, or for, and to the Crowne of *England*; I know you will say it was not to the Crowne, but to the People that you owe your thankfulnesse (though it may be made good (by *Record*) that that vast expence for your deliverance, was meerly from the Crowne, and then so acknowledged by Record (as may be proved.) But the Scriptures are now better understood by my Lord *Lowden*, and Mr *Henderson*, for now the People are above the King, for Kings and Emperours are but the Presbyterians ^m Curre-doggs, to keep the Wolfe from their Flock, when they command them; And therefore (they say) they being called into *England* by the Parliament, they understand (in their Politique Capacity) that they are called by the King, when God knowes, the King had too many English Rebels and Traitors to molest Him, His People and Kingdom, so that we had no occasion to send for strange Rebels of another Nation to ruine us ⁿ totally. I will say nothing by whose authority the Parliament is called, nor by whose Writ they meet, nor that there was ever any Act or Law made without the Kings Confirmation, these things have been handled & discus'd by more Learned men then my selfe, I will have nothing to doe with things that are so transcendent above my Reach. But I would gladly let you know, we are not Ignorant of your craft and subtilty, in seeming to make those few Members at *Westminster* to be the Parliament, because you and they have Covenanted to divide the Spoyle and Government of this Kingdom amongst you. For, first you know when you were on your Martch with your Army, there were three times the number of Lords, wrote unto you from *Oxford* to disavow your calling in, then there were at *Westminster* to call you. Besides the promises therein made ^o you, the which it is not unlikely but you may have cause to repent the not accepting. And for the Members of the Commons House, the World knowes that the Major part were then at *Oxford*. But you will make walls and Stones to be the Houses of Parliament to serve your ends, even as the *Westminster* men doe, to cover their *Treason* and *Rebellion*, cause and appoint their ^p *Tub-Orators* and *Pamphletteers*, to inform the People that the King makes Warre against His Parliament, when (in truth) if they mean the Parliament, by the greater number

ber of the Lords and Commons, the Parliament (in that sense) are either with the King or for the King.

But the Authors and pursuers of this accursed Warre, are easily perceived and known. The King (as I told you) requires the Maintenance of the true Protestant Religion, and of the known Lawes and Liberties of his Subjects, and for these things He is opposed, (which is flat Treason) His life sought, and His Subjects and Kingdoms spoyled. But you doe make this Warre because you would inforce the King to abolish Bishops, and take away all Deans and Chapters, and their Lands to be divided between you and your Covenanted *Scottish* Brethren; And for your better inabling you to swaye and Domineere over the King and His People, you will and must have the power of the *Militia*, or else you will kill the King, and all his faithfull Subjects that shall defend Him. I have read the Chronicles of *England*, wherein I find Commotions, and Rebellions to cause the King to keep His Lawes, but this is the first Rebellion that I ever heard of, that will not only inforce the King to breake His Coronation Oath made to His People, but will either kill Him, or compell Him to breake His Lawes likewise; so that if the King would have been perjur'd for their pleasure, they would never have Rebelled against Him, and indeed if they were not Perjur'd in breaking their Oathes of Allegiance, and infringing all the known Lawes, we had never been thus mischeivously perplexed.

And if it be true, that the People doe make Kings, (as your Apostle ^q *Prinne* saies) therefore they may unmake them if they please: then by the same Rule may we not say, we will have no more *Knights*, *Cittizens*, and *Burgeffes*, for doe not the People make them? yes Verily-truly, and Truly-verily.

The first
Apostle, that
ever left his
Eares twice
for Libelling.

Therefore advise well of your businesse, that you are so madly troublesome about, if you begin to pull down Kings, I will assure you, we will have no Lords or Gentlemen amongst us; And in that (I am sure) we have the advantage (in number of People) there being more Poore then Rich to take our parts; and we shall have as much Law, and more Reason for our justification, then you have for this *Horrid Rebellion*. I would faine preserve the wilfull, the obstinate, the mislead, and seduced *Londoners*, or (as I may truly say) my *Goatham*, *quondam* friends, I will not yet call you *Bed-*

lams) I hope you may yet recover your crooked and crazed Witts, before all be spent and lost, the which I heartily wish. I know some of you are Learned, I pray you recollect your Readings, and tell me (if you can) if you ever found *Lawes* or *Government* settled by the Sword (that so continued) or *Justice*, or *Right*, suppressed long without being restored; And therefore if you doe still continue your disbursements in maintaining this *Rebellion*, you will have the curse of all *England*, as your being the causers of all our miseries, and consequently of your own undoing; for we all know, that if you doe lock up your Purfes, that we and you shall have Peace laid at our doores, ^r By which means, we might have a free Parliament to stop all our Breaches, and build up the Ruines which this unnaturall *Warre* hath made, without which, we can expect no other but totall confusion and desolation.

^r I desire the common people to be no more confounded out of their Estates and Lives.

The Lawes are the Touch, the Test, the rule and guide of all our lives and actions, the Lawes are terrible to none but Theeves, Murderers, Traytors, and Rebels, every honest man and true Subject dares look the Law in the face boldly without feare; we dare you to be judged and tryed by the ^f Lawes, (as we dare.) Let no Sword, but the Sword of Justice, decide the Quarrell, and cut off the offenders.

^f If the lawes might decide the Quarrell, wee should quickly have a Close-Committee of Heads standing on the top of the two Houses.

There are but two sorts of Enemies that are the Causers, and continuers of our Calamities, these only are the hinderers and opposers of our Peace. The one Cause is our sinnes, and the other the Rebels; they are the accursed *Amalekites*, that disturbs and stops us from our enjoying our happy rest. If we would reforme the one, we should quickly tame the other; Therefore let all such as are averse to Peace, and delight in Theft and slaughter, know, that though the plundering *Achan* can filch a Wedge of Gold, yet there are stones to beat out the Braines of such a Theevish knave; Let the wise *Achittofooles*, (or accursed Councillors to this Rebellion set their Houses in order and goe hang themselves. The King is still the King, and (maugre all the malice of Hell and Hell-hounds) he is wall'd about with divine providence and protection; His gracious *God*, in whom he only trusts, will defend him, *and arise and scatter his Enemies*; though you have Rob'd our Royall *David* of His *Militia* and Militarie defences, yet there is a Sling in store, that with a peble can make the greatest *Goliathes* Grovell
amongst

amongst you. *Shamgar*, shall not want a *Goade*, *Gedion* a *Pitcher*, and every Loyall Souldier of the Kings, will be a *Sampson*, to beat your Braines out with your owne Rebellious jaw-bones, that her bloody Iffue (or Inundation) may be stopt by Calme and gentle Peace.

But if this afflicted Land hath such an unexpected and undeserved happinesse stored up in the eternall Treasurie of gracious Providence, then happy and blessed are those men that are ordain'd to be the Instruments and meanes for a blessed Reconciliation and atonement, thrice happy may they be, and the fruition of blessings Temporall and Eternall be upon them and their Posterities; boast no more of the *Spirit*, but endeavour to embrace his *Spirit*, who pronounced the *Peace-makers* blessed; and said whose Children they should be called. By which consequently it must follow, that the *Peace-breakers* are accursed of God, and also may justly be called the Children of their Father the *Devill*. Leave off Triumpling and glorying in your mischeivous *Imaginations*, give over Bragging and Vaunting of your Villanous *Victories*, forbear to force your Christian *Brethren* to murder one another in so damnable a *Cause* as this unfellowed *Rebellion*.

But if you will run further on, and fill up the measure of your Iniquities, with boasting of the successe of your execrable *Designes*, in the end you shall find, that to boast of wickednesse is a degree beyond wickednesse, and to be Ostentatious in ungodly actions is the road way to double damnation.

Before I conclude, I must propound a *Querie*, or ask you a question. You have promis'd, that if His Majesty would come and comply with you, that then you will make Him, a more Great, Rich, and glorious King then any of His Predecessors ever were. Now we would fain know, and we doe all desire you to let us understand, how, which way, and by what meanes this Greatnesse, Wealth and Glory may be by you conferr'd upon the King? if you will doe us the favour as to send us your mind in writing, we will pay the bearer, and if we can perceive any probabilities, that you can performe what you promised, we will be humble suppliants to His Majesty, to accept your kind offer: in the mean time, (before you make Him so Great and Rich as you talk of) I think it a very good step, to that Greatnesse and State, if you will be pleased

to give him his own againe, which you have proditoriously and perfidiously taken, and doe still detain from Him.

Thus have I truly shewed the Causes of the Kingdomes griefes, to be at first a Melancholy madnesse, then it was hydropically puffed up (in many places) with Ambition, Malice, Revenge, Avarice, Sects, Schismes, and Fantastickall Sathanicall Innovations and perturbations. I suppose that nothing can cure her but the Law well applyed; to which I leave you and our selves, and shut up all with a distick.

*O haples England! 'tis thy only good,
To Purge well, and give over letting Blood.*

F I N I S.

1651.

Ale Ale-vated into the
Ale-titude.

[HAZLITT, No. 110*a*.]

1851

Alb. A. and the

Alb. A.

[unclear]

A L E
ALE-VATED
INTO THE
ALE-TITUDE:

OR,

A Learned Oration before a Civill
Assembly of ALE-Drinkers,

Between *PADDINGTON* and *HOGSDON*,
The 30. of *February* last, *Anno Milli-*
mo Quillimo Trillimo,

By *JOHN TAYLOR*.



LONDON,
Printed in the yeare, 1651.

ALL-VALENT

ALL-TITUDE

ALL-VALENT
ALL-TITUDE

ALL-VALENT
ALL-TITUDE



A
LEARNED LECTURE,
 IN PRAISE OF
 A L E.



L E Beloved Brethren, I am come this day to make an Oration in a Tub, having drank all the ALE, the Barrell is turned into a Tub, and the Tub transformed into a suitable Pulpit: and my hope is, I shall please you better then with a tale of a Tub: my Theame or Text is but 3. Letters, ALE, which though they are short and briefe, in the pronounciation, yet they are Copious and ample, both in Mysticall, and Intrinsicall Expositions, and Historicall Relations.

A 3

The

The Letter *A*. is the Captaine, the Leader, the Conductor, the Duke, Ram, and Generall of the Letters, Words, and Syllables of all the Speeches, Tongues, and Languages, that have been, are, or will be amongst all Nations and People in the World.

And therefore the Letter *A*. is, in the Originall tongue (or Hebrew) called or knowne by the name of *ALEph*, the first Syllable being *ALE*, and as an addition of Honour to *A*, and *ALE*, all the following Letters are called *ALEphabet*; and in Greek the first Letter is *Alpha*.

For further prooffe of the Antiquity and high estimation of *Ale*, it is Recorded in famous Histories, that many Countreys, Kingdomes, Nations, and Persons have had their derivations, and names from *A* and *Ale*; for this Land, this very England, was at the first called *Abion*: also *Albion* was the name of a Giant, one of the sons of the Sea-god *Neptune*, and the Countrey of *Albania* in *Greece* (otherwise called *Epirus*, whereof the most valiant and famous terrour to the Turks, *Scanderbeg*, (or *George Castriot* was King) had their Originall Epithites from *Ale*: the Mahometans (with their abusing of *Ale* in the right use and brewing of it) were madly inspired with Enthusiastick Raptures, that out of the Grounds and Dregs of *Ale* they brewed their *Alcaron*, by the ayd of *Aleto* one of the 3 Infernall Furies.

The first part of any name that begins with *AL*, it doth import that the party or place have been, or may be great and fortunate.

For was not *ALEXander* for his great Conquests called the Great? and it is to be supposed, that if he had dranke no worse drink then *Ale*, he had not been poysoned in *Babylon*.

There

There was also *ALEXander Severus*, a Grave Phylofopher, a good and mighty Romane Emperour; and in memory of *ALEXander*, there are many famous Cities named *ALEXandria*, one in *Ægypt*, which the great *ALEXander* caused to be begun and finished in 18 dayes, although it was 6 miles (within the walls) about.

Alaricus, a Potent and conquering King of the *Gothes*, in the yeare 408. sack'd the City of Rome, and burnt it to the ground: and *Alcibiades* a valiant Noble man of Athens, of the Race and lineage of Great *Ajax Telamon*, atcheived many great exploits with successe and victory, to the Honour and profit of the Athenians; yet (for some small faults) they ingratefully banished him, and in *Frigia* his head was stook off.

Two Grecian Emperours of Constantinople, their names were *ALEXius* and *Cassandra* (the Sister of the Worthy *Hector* and Daughter to King *Priam*) was called *ALEXandra*, because that by the Vertue of *Ale* she was inspired with the gift of Prophecyng of severall sorts of truths; but her evill Fate, and the Trojans ill luck was, that she never was believed, though she alwayes Prophecyed truly. Also there were divers Saxon Kings named *Ala*: and *Aladine* was a common name to the Sarazen Kings and Princes. *Albumazer* a learned Arabian Magitian, was (by his owne Report) much forwarded in his skill and knowledge of Astrology by the operation of *Ale* of his owne Brewing, the Receipt whereof he had from *Alphonfus* a King of Naples, and Sicilia; besides, *Ale* doth infuse such Vigour and valour into men of the sword, that as the History of *Barbary* (or *Mauritania*) Relates, ten Tuns of *Ale* was sent from a Confull of *ALEppo* to *Sebastian*, King of *Portugall* at the
Battle

Battle of *Alcasor*, which *Ale* made them fight so couragiously, that 3 Kings were flaine that day in the field, namely, *Sebastian* of *PortugALE*, *Mulley ALEt*, King of Fesse, and one more, which I omit, because I have forgot his name ; but I remember our brave English *Stukeley* was killed then, and there ; and he was partly a King, for the Pope had given him the Kingdome of *Ireland*, and the troath is, that *Stukeley* wanted but two small trifles of the full inheritance of it, which was only possession and Coronation.

Bacchus, who is likewise named *Liber*, which is frank, free, merry, and at liberty ; hee was also called *Liber Pater*, which is a free liberall Father ; hee was the first Inventer and Brewer of *Ale*, for which hee is named *Alysius* by many Grave and Learned Writers, as in Bishop *Coopers* Dictionary, and others, and it is unquestionable that *Bacchus* was honoured as a God, amongst the Ancient Heathen, for his admirable Invention for Potable drinkes ; of which *ALE* was then in his time, to this time, and shall bee in after times, the chiefeft.

ALE is of that Venerable, and Reverend esteeme, that the most Worthy, Wisest, and Wealthiest Senators are called Aldermen ; for there is Sage *ALE*, and to bee Sage, is to bee Grave and Wife ; and by drinking Sage *ALE*, the Wise men of Greece were called the seven Sages.

From this *ALE* beloved, all beloved *ALE* there are many Vertues have had their Originall ; Charity is a Vertue, and though in these times shee is almost dead with cold shee hath taken against her will ; yet as in Reference from, or *ALusion* to *ALE*, *ALmes* are the fruits of Charity, and therefore all great Kings and Princes doe maintaine (for the distribution of their *OLmes*) some Grave, Reverend Person, who hath the
Office

Office and Title of the Kings (or Queenes) ALmoner.

Moreover, ALE (taken to the purpose will ALEvate and lift up the spirits with ALacrity, ALias Mirth, ALias Courage, ALias Exhilleration and Iocundity.

The foundation and invention of the mysticall Art of ALcumy, was from the force and fume of ALE: Can it bee imagined that so many Grave and Learned men have laboured in vaine so many Yeares and Ages, with such excessive and infinite charge, but that they have found or know where to have the Rich, Rare, Invisibile Philosophers (or ALEosophers) Stone, some of them with ALaborate paines, and some pretty coft, have attained so much skill and knowledge, that they have turned Land into Silver, and all into smoake and *fumo*, and with as much Iron and Brasse as would furnish a house, they have made a piece of Gold as big as a lowse. But to returne to my Text, ALE; a mad wag, in a merry Song, doth affirme that ALE is not oonely a Moover, Exciter, and Instigator to Arts and Sciences, but also that ALE of it selfe and in it selfe, is an Alcumist; as for example.

*It will turne your gold to silver wan,
And your silver into Brasse,
A Tayler it will make a man,
And a man it will make an Affe.*

I must acknowledge that there are many and divers sorts of drinks of great Antiquity and use in this Island, as *Syder, Perry, Matheglin, Mead, Braggot, Pomperkin, &c.*

These are all Native and naturall amongst us, of whom I will say little, because their use is not of that Amptitude or universallity as ALE is.

First,

First, *Syder* is made of *Apples*, and held to bee most Ancient, and that CAINE (having learned of his mother EVE) did practise it when hee was a Vagabond, and got a great estate by it. My Country (*Glocestershire*) is most plentifully stored with it; when it is new it is Laxative, and being old it must bee sugred, and a skillfull Vintner can make it passe for White Wine, or Clarret, with a dash of red *Perry*; the Ancient Writers cannot agree, from whence it had its originall, some will derive it from *Persepolis* in *Persia*, others from *Perue* in *America*, one fetches the Pedigree from *Petriander* (one of the *Grecian* Sages) but my opinion is, that it was invented by one *Parry* a Welshman, a cousin German to *Owen Tuedor*, (of the Linage of the Emperour *Pertinax*, and kinsman to *Cadwallador Magnus*, the Epilogicall King of the *Cambria* Brittaines) howsoever *Worcester* shire is now the Fountaine and Magazine of *Perry*, it is delicious in the pallate, and in some places and constitutions it is very operative to qualifie drought, and quench thirst.

Matheglin, (as it is related in the History of *Monmouth*) was first made in a fruitful Vally at the foot of *Penmenmaure*, and (in the Brittish Greeke) a Vally is called a *Glinne*, in that *Glinne* or Vally then inhabited one *Mathew*, who was called *Mathew* of the *Glinne*, this *Mathew* had many swarmes of Bees (and brethren) you know Bees make Hony: This Hony of the *Glinne*, with the industry of this *Mathew*, was first invented, and it still doth beare the Authours name, *Matheglin*; it is purgative, by reason of its melioration, it eases obstructions, it expells *tremor cordis*, it provokes dormosity, or sleepe, it is (for the most part) confined to the principallity (or 13. Cantons) and in those famous Territories it is equivalent with Muskadell.

Mead

Mead, came from the *Meades* and *Persians*, and though inferiour to *Matheglin*, yet it is much like it in taste and operation.

Braggot, is not of any Ancient standing, it is an inflaming kinde of tap-lash, made of fundry Spices, being hot and dry in the third degree, it is good against cold and moist in the second, the Originall and Authour of it is unknowne.

Pomperkin, some derive it from *Pomerania* (a Dukedome in high *Almaine*) others from *Pompey* the Great; but it is not probable that so great a Spirit was the Inventaer of so smal and inconsiderable a drinke; it is made of Apples, which are squeezed and pressed with water put amongst, it is a poore conditioned confection, and tis thought that *Perkin Warbeck* was the Authour of it, in his Rebellion against K. *Hen.* the 7.

Beere, is a Dutch Boorish Liquor, a thing not knowne in *England*, till of late dayes an Alien to our Nation, till such time as Hops and Heresies came amongst us, it is a sawcy intruder into this Land, and its sold by usurpation; for the houses that doe sell Beere onely, are nicknamed *Ale-houses*; marke beloved, an *Ale-house* is never called a *Beere-house*, but a Beere-house would have but small custome, if it did not falsly carry the name of an *Ale-house*; also it is common to say a *Stand of Ale*, it is not onely a *Stand*, but it will make a man understand, or stand under; but *Beere* is often called a Hogthead, which all rationall men doe know is but a swinish expression. But to returne to my Text, *ALE*, from whence I have digressed, and too much made use of your patience.

It is past mans understanding to conceive the admirable flowing and overflowing Innundation of ALoquence that Rhetorickally runs from the trowling tongue of a constant
ALE

ALE-drinker : he will speake ALEgories, so myſtically ſententious, that the wiſeſt BachanALian Wine-bibber can never comprehend or underſtand literally. ALE will make a man impartiall in his knowledge ; for he that is quick and nimble in his ALE, will not know his ALiance from ALiens ; for if you note the grave actions of a man in his ALE, how he will winke and nod upon you with grave and diſcreet poſtures ; marke him when he holds up his finger, and turnes up his *Album Oculi*, (the white of the Eye :) then is his judgement *Ales*, quick, or ſwift, and his tongue is *Ala*, a birds wing, and his whole ſelfe is *Alius nemo*, or no man ſuch, and then may he be juſtly eſteemed to be no man of this world, but that he is mounted and ALEvated to an ALTitude higher then the ALpes ; then will he talke of Religion beyond beliefe, interpret Scripture beyond all ſenſe, and ſhew you points of the Law above all the reaſon that can be ALEged. *Matheo ALEman* by the vertue and inſpiration of the firſt Sylable of his ſurname, ALE, did write that well compoſed Booke, and moſt excellent fancy of *Guzman de ALfarach*, or *The Spaniſh Rogue*.

I ſhould be endleſſe, and ſpeake much to no end, if I ſhould repeat all the good and vertuous words which doe begin with ALE, as ALEgiance was ALOWed for a Vertue in the dayes of *Yore*, and it is ſo yet in France, Spaine, and in other places ; for which cauſes of tranquility, and plenty, which former times afforded, our Reverend and Wiſe Anceſtors gave them the name of ALcion dayes, as faire, cleare, and merry ; for the Bird called *Alcion* or *Halcion*, or Kings Fiſher, doth never ſhew her ſelfe, or is ſeldome ſeene in foule tempeſtious dayes, or ſtormy weather. And chearfull times of the Heavenly Sunſhine of Peace and calmneſſe were a long
time

time the undeserved blessings which our English Eden enjoyed: then one friend, or one neighbour, or more, did esteem a Pot of ALE for a better Companion in Company, then of ten Pot Companions that delight to be drunk, and do or study mischief.

Besides all this, beloved, the word *ALEbria* is in our translation, a nourishing, and the word *ALiment* is nourishment, or preserving, and what is more approved for the nourishing and preserving of sick or aged People, then ALE? It was wisely and truly said, that Wine makes the heart of man glad, but (not to be prophane) if it be considered by whom, and when, and where those words were spoken; it is plaine and evident, that though the words are true and unalterable, yet the person that spake them is gone, and gathered to his Fathers in rest and happinesse, the time when is much altered, and the place where most barbarously changed: first they were spoken by a King, and a Prophet, who could speake nothing but truth; secondly, those words were uttered in a time, when plain honest dealing was used between man and man, without deceit or equivocation; and thirdly, they were spoken in the City of *Jerusalem*, the greatest and most famous Metropolis of the world at that time.

It is to be more then conjectured, that there was not then in that great City (or scarce any where) to be found one crafty Wine Merchant, one juggling Cooper, or one sophistifying Vintener; that Wine was the pure and comfortable Juice of the Grape, without any mingle mangle, blending balderdash commixtion, that Wine would glad the heart of man indeed; and he that will fetch me a quart of that, shall have twelve pence, and thanks for his paine: But most of our Wines now a dayes doe not glad, but mad the heart of
man,

man, as by dayly and lamentable experience we perceive by the frequent quarrelling, fighting, wounding, killing, and murdering, which happens by the excessive abuse of abused fuming Wines, and intoxicated braines ; of all which, ALE (most vertuous ALE) may plead, not Guilty.

We have many good Townes in England, whose names are derived from ALE, as ALEsbury, so called because of the strong ALE which was brewed there, Nut-brown ALE, as browne as a berry, and there the first Cawdles and Aleberies were invented for the comfort and restoratives of old sick folks, or women that lay in.

The ancientest Records of the famous Towne of *Abington* in *Barkeeshire* doe testifie, that the old name of it was ALEBENDONA, (and according to the old appellation) it is to this day, seldome or never unfurnished with most Ptable, Potent, high and mighty ALE. Sanbich, Darby, Dover, Canterbury, North downe, (but especially Windfor) are Townes and places famous for brewing of this excellent Liquor.

There are Antiquaries that doe more then suppose, that *Hercules* had never atchieved or accomplished his twelve labors, but by the Vertue and Vigour of ALE, whereby hee vanquished Giants, Monsters, Dragons : for which Conquests and Victories (for the perpetuall honour of ALE) he was called *Alcides*.

Also there are and have beene many good Knights and Gentlemen, with others of great worth and honour in England, whose names began with ALE, as Sir *ALEN Percy*, Sir *ALEN Apsley*, the Worshipfull Knights, and Gentry of the Families of the *ALEffs*, and *ALEworths*, or the *ALthams*, *ALEfops*, *ALEas*, &c. with the most famous Master

fter *Edward ALEN* (our ever to be remembred *Roscius*, and renowned Stage Actor) he Acted an excellent part and piece of Charity in his life time, in founding and furnishing a neat and comely Colledge at *Dulledge* in *Surrey*, three miles from *London*, for the perpetuall reliefe of poore aged people, and a Free Schoole for the education of youth: hee got not his estate by *Totos dies potare*, by fitting whole dayes drinking, he had wisedome and discretion to know the right use, and avoid the wrong abuse of ALE.

For ALE is an enemy to idlenesse, it will worke and bee working in the braine as well as in the Barrell; if it be abused by any man, it will trip up his heeles, and give him either a faire or a fowle fall, if hee bee the strongest, stowtest, and skilfullest Wrafler either in Cornwall or Christendome.

But if ALE bee moderately, mildly, and friendly dealt withall, it will appease, qualifie, mitigate, and quench all striffe and contention, it will lay anger asleepe, and give a furious man or woman a gentle Nap, and therefore it was rightly called Nappy ALE by our Learned and Reverend Forefathers.

Besides it is very medicinable, (as the best Physitians doe affirme) for Beere is seldome used or applyed to any inward or outward maladies, except sometimes it bee warmed with a little Butter to wash the galled feete, or toes of a weary Traveller; but you shall never know or heare of a usuall drinker of ALE, to bee troubled with the Hippocondra, with Hippocondragacall obstructions or convulsions, nor are they vexed (as others are) with severall paines of fundry sorts of Gowts, such as are the *Gonogra*, *Podogra*, *Chirogra*, and the lame Hip-halting *Sciatica*, or with the intollerable grieve of the Stone in the Reines, Kidneys, or Bladder; for an experimental

rimentall prooffe whereof, a Reverend Grave Judge dyed lately, who all his life time was a hater of ALE, hee being perpetually or continually vexed with the tormenting pain of the Stone, and when hee was deceased, his body was opened, where in his Bladder was found a Stone as bigge as a Turkies Egge, which the skillfull Physitians and Chyrurgians did put into a Basen of ALE, and in a few houres the ALE did dissolve the sayd Stone to small Gravell. Take this into your considerations all you ignorant haters of ALE.

For, are not your eyes opened, your minds illuminated, your understandings enlightend, and all your spirits illustrated with gratefull Capacities? As to remember the benefit of health which ALE hath universally beene the monumentall meanes to produce and propagate to our Nation, within this three or foure yeares: Note but the great ALteration in the weekly Bills of mortallity, and you will finde by true observation, that French Wines being prohibited, and Beere (as the Proverbe saith) is downe the winde, ALE being in such deserved request, that for one flaggon of Beere that is dranke, foure pots of ALE are acceptably taken, whereby Physitians have not beene so much imployed, or Churchyards so fat as formerly they were wont to bee when ALE was dispised, flighted, and neglected: therefore I say, let as many as doe love the preservation of their lives and healths, let them drinke ALE, and also let ALE be their drinke.

Moreover, ALE is melodious, harmonically musiquALE, for it puts men into Quavers, Semiquavers, Minoms, Troubles, (Treables I should say) Tenors, Counter-Tenors, Bases, and more then sol, fa, ut, &c. for ELA is an Anagram of ALE, and ELA is the ALdeboron, or highest Note of Musick, either in winde Instruments, strung Instruments, or Voyces;

Voyces; and truly it would doe a deafe body much good to heare the strange Tones, Tunes, and Voyces, which do ascend and mount above ELA three Notes and a halfe, from the merry Harmonious Songs, and Catches of men in their ALE; for ALE will make a man sing Selengers Round, to the tune of Greene sleeves, or Trenchmore, to the tune of Laugh and lye down.

Also ALE will make a man a Linguisht, it will teach him the Greeke Tongue in two hours, if hee ply his ALE ALpha-bet diligently: *Me vat a whee*, and *me pat a whee*, *shaugh at orum*, *prohibi tibi*, &c. in *Arabick*, *Cornutian*, *Diocrisian*, *Paracelsian*, and *Catharackt*.

Thus (beloved brethren) I have related unto you (in part) the Antiquity, the Honour, the Vertues, and severall uses of ALE, which uses will bee profitable to you, and to all such as will make good use of ALE.

The Application of all that I have sayd, doth consist onely in your selves; the Lesson is short, (as my Text was) it is no more then this, make constant Application of ALE to your selves, and apply your selves constantly to ALE. And so my loving Brothers, I hold it no offence to shut up all with a friendly conclusion, that before wee part company, wee may (for the better remembring of our Text, which was ALE) every man drink off his two Pots for Edification.

From my house at the signe of the Poets Head in Phœnix Alley, neare the Covent Garden, or the Globe Tavern, nigh to the midst of Long Aker, where ALE is my ALiment, and Element.

For your better Recreation heere followeth some few Lines in praise of ALE, written in merrier Times, by a most Learned Authour.

B

The

THE
EXALE-TATION
OF
ALE,

The ancient Liquor of this
REALME.

OR,

A Cleare Definition of its Efficacious operation in
severall *Pates, Arts, and Professions.*



*Not drunken nor sober, but neighbour to both,
I met with a friend in Ales-bury Vale;
He saw by my face, that I was in the case
To speak no great harm of a Pot of good Ale.
Then did he me greet, and sayd since we meet,
(And he put me in minde of the name of the Dale)
For Ales-bury's sake, some paines I would take,
And not bury the praise of a Pot of good Ale.
The more to procure me, then he did adjure me,
If the Ale I dranke last were nappy and stale,
To do it its right, and stir up my sprite,
And fall to commend a &c.*

B 2

Quoth

Quoth I, To commend it I dare not begin,
Lest therein my credit might happen to faile;
For many men now doe count it a sin,
But once to looke toward a &c.

Yet I care not a pin, for I see no such sin,
Nor any thing else my courage to quail:
For this we do finde, that take it in kinde,
Much Virtue there is in a &c.

And I meane not the taste, though thereby much grac't,
Nor the Merry-go-down without pull or hale,
Perfuming the throat when the stomack's aflote,
With the fragrant sweet scent of a &c.

Nor yet the delight that comes to the sight,
To see how it flowers and mantles in graile,
As green as a Leek, with a smile in the cheek,
The true orient colour of a &c.

But I meane the Mind, and the good it doth find;
Not onely the Body so feeble and fraile:
For Body and Soule may blesse the Black bowle,
Since both are beholden to a &c.

For when heaviness the mind doth oppresse,
And sorrow and grieve the heart do assaile,
No remedy quicker, than to take off your Liquor,
And to wash away Cares with a &c.

The Widdow that buried her husband of late
Will soone have forgotten to weep and to waile,

And

And think every day twain, till she marry again,
If she read the Contents of a &c.
It is like a belly-blast to a Cold heart,
And warms and ingenders the spirits vitall,
To keep them from damage, all sp'rites owe their homage
To the Sp'rite of the Buttery a &c.
And down to the legs the virtue doth goe,
And to a bad Foot-man is as good as a faile,
When it fills the veins and makes light the brains,
No Lackey so nimble as a &c.
The Naked complains not for want of a Coat,
Nor on the cold weather will once turne his taile;
All the way as he goes, he cuts the wind with his nose,
If he be but well wrapt in a &c.
The hungry man takes no thought for his meat,
Though his stomack would brook a ten-penny naile;
He quite forgets hunger, thinks on it no longer,
If he touch but the sparks of a &c.
The Poor man will praise it, so hath he good cause,
That all the yeare eats neither partridge nor quaille,
But sets up his rest, and makes up his feast
With a crust of brown bread and a &c.
The Shepherd, the Sower, the Thresher, the Mower,
The one with his fcyth, the other with his flail,
Take them out by the poll, on the peril of my soul,
All will hold up their hands to a &c.

B 3

The

*The Soldier, the Saylor, the True-man, the Tayler,
The Lawyer that Sels words by weight and by tale;
Take'em all as they are, from the War to the Bar,
They all will approve of a &c.*

*All Religions and Nations, all Countreys and fashions,
Rich or poore, Knave or Whore, dwarfish or tall,
High or low, this I know, all will bow, Ile avow,
To the high power of a &c.*

*The Sallamander, Brazier that baths in the fire,
Whilst his Bellows are blowing a blustering gale,
Will shake off his full Kan, and sweare each true Vulcan
Will hazard his wits for a &c.*

*The Black-smith, whose bellows all summer do blow,
With the fire in his face still, without e're a Vaile,
Though his throat be full dry, he will tell you no lye,
But where you may be sure of a &c.*

*Who ever denies it, the Prisoners will praise it,
That beg at the Grate, and ly in the Goale:
For, even in their Fetters, they thinke themselves better
May they get but a two penny black pot of Ale.*

*For though they be inclos'd in the Grate,
They'le sing and be merry, and care for no Bale;
Nor for hunger, for cold, for fetters or fate,
The Comfort consists in a &c.*

*The Begger whose portion is alwayes his prayers,
Not having a tatter to hang on his taile,*

Is

Is as rich in his rags, as the churle in his bags,
If he once but shakes hands with a &c.
It drives his poverty cleane out of minde,
Forgetting his brown-bread, his wallet, and maile,
He walks in the house like a fix-footed lowfe,
If he once be enricht with a &c.
And he that doth dig in the ditches all day,
And wearies himselfe quite at the Plough-taile,
Will speak no lesse things, than of Queens and of Kings,
If he touch but the top of a &c.
'Tis like a whetstone to a blunt wit,
And makes a supply where Nature doth faile:
The dullest wit soon will look quite through the Moon,
If his temples be wet with a &c.
Then DICK to his Dearling, full boldly dares speak,
Though before (silly fellow) his courage did quaille,
He gives her the smouch, with his hand on his pouch,
If he meet by the way with a &c.
And it make the Carter a Courtier straightway;
With Rhetoricall terms he will tell his tale;
With Courtesies great store, and his Cap up before
Being school'd but a little with a &c.
The Old man, whose tongue wags faster than his teeth,
(For old-age by nature doth drivel and draile)
Will frig and will fling, like a dog in a string,
If he warme his cold bloud with a &c.

B 4

And

*And the good Old Clark, whose sight waxeth dark,
 And ever he thinks the Print is too small:
 He will see every Letter, and say Service better,
 If he glaze but his eyes with a &c.
 The Cheeks and the Jawes, to commend it hath cause,
 For where they were late but even wan and pale:
 They will get them a colour, no Crimson is fuller,
 By the true dy and tincture of a &c.
 Mark her enemies, though they think themselves wise,
 How meager they look, with how low a wail:
 How their cheeks do fall, without spirits at all,
 That alien their minds from a &c.
 And now that the grains do work in my brains,
 Me thinks I were able to give by retaile,
 Commodities store, a dozen and more,
 That flow to mankind from a &c.
 The MUSES would muse, any should it misuse;
 For, it makes them to sing like a Nightingale,
 With a lofty trim note, having washed their throat,
 With the Caballine Spring of a &c.
 And the Musician of any condition,
 It will make him reach to the top of his Scale:
 It will clear his pipes, and moisten his lights,
 If he drink alternatim a &c.
 The Poet divine, that cannot reach wine,
 Because that his mony doth many times fail;*

Will

Will hit on the Vein, to make a good strein,
If he be but inspired with a &c.
For Ballads ELDERTON never had Peer,
How went his wit in them, with how merry a gale:
And with all the sails up, had he been at the cup,
And washed his beard with a &c.
All Writers or Rimers, for such whose mishap,
Is from Newgate up Houlbourn, to Tyburn to fail;
Shall have suddain expression of all their confession,
If the Muse be but dew'd with a &c.
And the power of it shows, no whit lesse in Prose,
It will file one's Phrase, and set forth his tale:
Fill him but a Boul, it will make his tongue troul,
For flowing speech flows from a &c.
And Master Philosopher, if he drink his part,
Will not trifle his time in the Husk or the Shale;
But go to the Kernell by the depth of his Art,
To be found in the bottom of a &c.
Give a Scholar of OXFORD a pot of Sixteens,
And put him to prove that an Ape hath a tail:
And sixteen times better his Wit will be seen,
If you fetch him from Botley, a &c.
Thus it helps Speech and Wit; And it hurts not a whit,
But rather doth further the Virtues morale:
Then think it not much, if a little I touch
The good moral parts of a &c.

To

*To the Church and Religion it is a good friend,
 Or else our Forefathers their wisdomie did faile,
 That at every mile, next to the Church stile,
 Set a consecrate house to a &c.*
*But now as they say, Beer beares it away ;
 The more is the pity, if Right might prevaile:
 For with this same Beer, came up Heresie here ;
 The old Catholique Drink is a &c.*
*This Beer's but an upstart from Dutchland here come,
 Whose Credit with us sometimes is but small:
 For in the Records of the Empire of Rome,
 The old Catholique Drink is a &c.*
*O ! the ancient tales that my Grandam hath told,
 How merry we have been in Parlour and Hall ;
 How in Christmas time, we would dance, sing, and rime,
 As if we were mad with a &c.*
*The Churches much owe, as we all do know ;
 For when they be drooping and ready to fall,
 By a Whitson or Church-Ale, up again they shall goe,
 And owe their repairing to a &c.*
*Truth will do it right, it brings Truth to light,
 And many bad matters it helps to reveile ;
 For, they that will drinke, will speak what they think ;
 TOM tell-troath lies hid in a &c.*
*It is Justices friend, she will it commend:
 For, all is here served by measure and tale:*

Now

*Now true-tale and good measure are Justices treasure
And much to the praise of a &c.*

And next I alledge, it is Fortitudes edge:

*For a very Cow-herd, that shrinks like a Snaile,
Will swear and will swagger, and out goes his dagger,
If he be but arm'd with a &c.*

*Yea, ALE hath her Knights and Squires of degree,
That never wore Corslet, nor yet shirt of Mail, (wall,
But have fought their fights all, 'twixt the pot and the
When once they were dubb'd with a &c.*

*And (sure) it will make a man suddenly wise,
Er'e-while was scarce able to tell a right tale:*

*It will open his jaw, he will tell you the Law,
As made a right-Bencher of a &c.*

*Or he that will make a bargain to gaine,
In buying or setting his goods forth to sale
Must not plod in the mire, but sit by the fire,
And seal up his Match with a &c.*

*But for Sobernesse needs must I confesse,
The matter goes hard: and few doe prevaile
Not to goe too deep, but temper to keep,
Such is the Attractive of a &c.*

*But here's an amends, which will make all friends,
And ever doth tend to the best avail;*

*If you take it too deep, it will make you but sleep;
So comes no great harm of a &c.*

If

*If (reeling) they happen to fall to the ground,
 The fall is not great they may hold by the Raile:
 If into the water, they cannot be drown'd,
 For that gift is given to a &c.*
*If drinking about they chance to fall out,
 Feare not the Alarm, though flesh be but frail,
 It will prove but some blows, or at most a bloudy nose,
 And friends again streight with a &c.*
*And Phyfick will favour ALE, as it is bound,
 And be against Beer both tooth and nail:
 They send up and down all over the Town,
 To get for their Patients a &c.*
*Their Ale-berries, Cawdles, and Poffets each one,
 And Sillabubs made at the milking-pale,
 Although they be many, Beer comes not in any,
 But all are compos'd with a &c.*
*And in very deed, the Hop's but a weed,
 Brought o're against Law, and here set to sale:
 Would the Law were renew'd, and no more Beer brew'd,
 But all good men partake them to a &c.*
*The Law that will take it under her wing:
 For at every Law-day, or Moot of the hale,
 One is sworn to serve our Sovereign the KING,
 In the ancient Office of a CONNER of ALE.*
*There's never a Lord of Mannor or of Town,
 By strand or by land, by hill or by dale,*

But

*But thinks it a Franchise, and a Flowr of the CROWN,
To hold the Affize of a &c.*

*And though there ly writs, from the Courts Paramoūt,
To stay the proceedings of the Cours Paravaile;
Law favours it so, you may come, you may go,
There lies no Prohibition to a &c.*

*They talk much of State, both early and late,
But if Gascoign and Spain, their Wine should but fail,
No remedy then, with us Englishmen,
But the State it must stand by a &c.*

*And they that sit by it, are good men and quiet,
No dangerous Plotters in the Common-weal
Of Treason and Murther: for, they never go further,
Than to call for, and pay for a &c.*

*To the praise of CAMBRIVIUS that good Brittish King
That devised for his Nation (by the Welshmens tale)
Seventeen hundred years before CHRIST did spring,
The happy invention of a &c.*

*But he was a Paynim, and ALE then was rife,
Yet after CHRIST came and bid us all hail,
Saint DAVID tid never trink Peer in her life,
But all Cwwrwwhibley a &c.*

*The North they will prayse it, and prayse it with passion,
Where every River gives name to a Dale:
There men are yet living, that are of th'old fashion,
No Nectar they know but a &c.*

The

*The PICTS and the SCOTS, for ALE, were at lots,
 So high was the skill, and so kept under seal:
 The PICTS were undone, slain each mothers son,
 For not teaching the SCOTS to make Hether Eale.
 But hither or thither, it skils not much whether:
 For drink must be had, men live not by Keal,
 Nor by Havor-bannocks, nor by Havor-jannocks,
 The thing that SCOTS live on is a &c.
 Now, if you will say it, I will not denay it,
 That many a man it brings to his bale:
 Yet what fairer end, can one wish to his friend,
 Than to die by the dart of a &c.
 Yet, let not the innocent beare any blame,
 It is their own doings to break o're the pale:
 And neither the Mault nor the good Wife in fault,
 If any be potted with a &c.
 They tell whom it kills, but say not a word,
 How many a man liveth both sound and hale,
 Though he drink no beer any day in the yeare,
 By the Radicall humour of a &c.
 But, to speak of Killing, that am I not willing,
 For that, in a manner, were but to raile:
 But Beer hath his name, cause it brings to the Buyer;
 Therefore well-fare say I to a &c.
 Too many (I wis) with their deaths proved this;
 And wherefore if ancient Records do not faile)*

He

*He that first brew'd the Hop, was rewarded with a rope,
And found his Beer far more bitter then ALE.
O ALE ab alendo thou Liquor of LIFE!
That I had but a mouth as big as a Whale!
For mine is too little to touch the least tittle
That belongs to the prayse of a &c.
Thus (I trow) some Vertues I have marked you out,
And never a Vice in all this long traile,
But that after the Pot there commeth a Shot,
And thats th'only blot of a &c.
With that my friend said: That Blot will I bear,
You have done very well, it is time to strike saile;
Wee'l have six pots more, though I die on the score,
To make all this good of a Pot of good ALE.*

FINIS.

The Constitution of the United States

The first three articles of the Constitution establish the three branches of the federal government: the legislative branch, the executive branch, and the judicial branch. Article I, Section 1, vests all legislative powers in the Congress, which consists of the Senate and the House of Representatives. Article II, Section 1, vests the executive power in the President. Article III, Section 1, vests the judicial power in the Supreme Court and in such inferior courts as the Congress may from time to time ordain and establish.

The fourth article of the Constitution deals with the states and their relations to the federal government. It provides that the states shall have no power to enter into any treaty, alliance, or confederation, and that the federal government shall guarantee to every state in this Union a republican form of government.

The fifth article of the Constitution provides for the amendment of the Constitution. It states that no state shall be deprived of its equal suffrage in the Senate without its consent, and that no state, without its consent, shall be deprived of its equal representation in the House of Representatives.

1651.

Epigrammes, written on
purpose to be read.

[HAZLITT, No. 112.]

1621

Epigrams, written on
purpose to be read

[Name of the author]

EPIGRAMMES,

Written on purpose to be read :

WITH A

PROVISO,

That they may be understood by the

READER;

Being Ninety in Number :

Besides, two new made Satyres that attend them.

By *John Taylor*, at the Signe of the *Poets Head*, in
Phoenix Alley, neare the middle of *Long Aker*,
or *Covent Garden*.



LONDON, Printed in the Yeare, 1651.

EPICRAMES

Which are proper to be read

WITH

PROVERBS

That they may be understood in the

READER

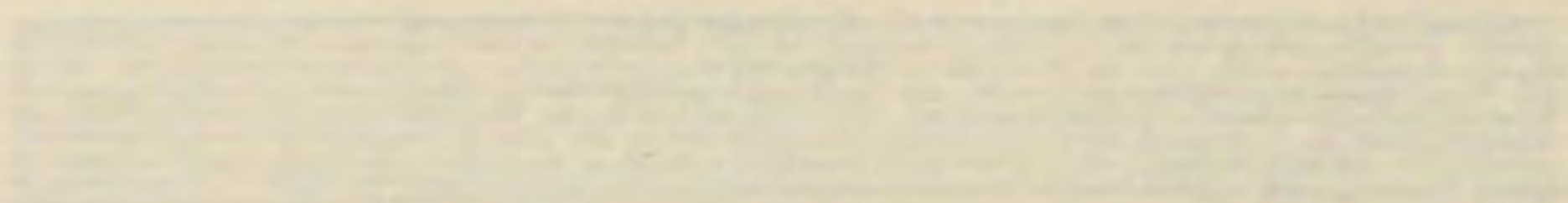
Which is proper to be read

Which are proper to be read

Which are proper to be read

Which are proper to be read

Which are proper to be read



Which are proper to be read



To the good or bad Reader.

I.

Read well, and then these following lines are mine,
 But read them like a (Botcher) they are thine.
 Such vertue from some Readers doth proceed,
 They make the Verse the better which they read:
 They know their Idioms, Accents, Emphases,
 Comma's, Stops, Colons, and Parenthesis,
 Full Points, and Periods, brieve Apostrophes;
 Good knowing Readers understand all these:
 But such as dares my Booke to take in hand,
 Who scarce can read, or spell, or understand;
 Yet (like Sir reverence Geese) they will be gagling,
 And teare my Lines to tatters with their hagling;
 Such I request (if Batchelours they bee)
 To leave my Book, and learn their A, B, C:
 If married men they be, let them take paine,
 To exercise their Horn-books once againe.

A 2

2. Of

2. *Of friends.*

Hee's happy that hath friends at need (I wot)
 Hee's happier that hath friends, and needs them not.

3. *Unity, Enmity, Amity.*

Our Unity is turn'd to Enmity,
 And Enmity hath banish'd Amity.

4. *Of Credit.*

RALPH deepe in Debt, curst Creditors and Credit,
 And seemes to shew some reasons why he did it:
 'Twas Credit made his Creditors to trust him,
 Sans Credit, into jayle they had not thrust him.

5. *Honest Jone.*

JONE is a perfect Mayd, who dares gainsay it,
 No Faults I in her Honesty can see;
 Her carriage dares bide touch and test, but weigh it,
 No honesty amongst her Faults can bee.

6. *Teeth and Hornes.*

Teeth breeding and Tooth-aking is most painfull,
 But Wittalls breeding Horns, hath oft been gainfull.

7. *Of Seales and Armes.*

Eagles and Lyons, Kings of Birds and Beasts,
 Adorne mens Seales and Armes with honour'd Crests:
 But Beasts are Beasts, and fairest Fowles are Fowle,
 And many a Knaves Seale's better then his Soule.

8. *Thirsty*

8. *Thrifty preaching.*

He that will preach for Wealth and Dignity
 Must SIMON PETERS Doctrine quite refuse :
 'Tis SIMON MAGUS, his Hypocrisie
 Mounts such as cunningly their craft can use.

9. *Devout Margery.*

My sister Margery is sins Correcter,
 Of purest sisters thread she'll spin a Lecture :
 She'll stand and preach as long as she can stir,
 It is not standing long can trouble her.

10. *Things done by neither wise men or fooles.*

Wise men will not do as Great men have done,
 And Fooles cannot into such madnesse run :
 Thus Wit nor Folly, neither will or can
 Do mischief like the foole-wise, rash-proud man.

11. *Labour in vaine.*

A rayling Knave can libell and revile
 With tongue and pen, his worke about to bring ;
 But wisdom hath the power at him to smile,
 Whilst Rascalls gain the Gallows and a string.

12. *Hang pride.*

Why in gay Garments do fond fooles take pride ?
 Cloaths are sins pennance, made to hide our shame ;
 Had man forborn to sin, no man had dy'd,
 And cloaths (like fig-leaves) cannot hide nor blame.

A 3

13. *Another.*

13. *Another.*

Something (I know not what) hath made me proud,
 I know 'tis neither Lands, or Coyne, nor cloathing;
 Nor of such parts, wherewith my mindes endow'd,
 But I am proud, that I am proud of nothing.

14. *Another to the same tune.*

According to the wearers worthynesse
 I do esteeme, or not esteeme Apparell;
 An outside brave, an inside base may dresse,
 For tryall shews what Liquor's in the Barrell.

15. *Just payment.*

I rather would doe well, and not be prais'd,
 Then to doe ill, and have much commendation:
 For by the one to blisse I may be rais'd,
 And by the other gain my condemnation.

16. *Content.*

If I have Health, I will no sicknesse feare,
 If I be Sick, of Health I'll not dispaire:
 Let God doe with me what he pleaseth here,
 If Fortune wrong me, Hope shall me repaire.

17. *Sufficient knowledge.*

Hee's wise enough, that knows enough, but he
 That would know more then is enough's a foole:
 Our Parents knew, but knowing more would be,
 And knew too much out of the Serpents Schoole.

18. *Of*

18. *Of Death.*

Our dayly minding Death doth sweeten it,
It makes us dye no sooner, but more fit.

19. *Well and ill.*

To doe good without promise, is a grace,
To promise, and not doe, is vile and base :
Rich Knaves doe poore Fooles with vaine hopes oft fill
With promises of good, performing ill.

20. *Beware Hypocrisie.*

He that doth say his Prayers, and goes to bed,
Forgives his foes, forgets revenge and spite,
And straight wayes hammers mischief in his head,
The Divell is his bedfellow that night.

21. *Of the fashion.*

To be in fashion, 'tis the only way
To be quite out of fashion, if you can
To be fantastick, shaplesse in array,
And all Religions is an English man.

22. *Of speech.*

To speake all that I know, would shew small wit,
To speake more then I know, were worse then it.

23. *On long and short life.*

If life be long, 'tis troublesome and weary,
Their Miseries are most that longest tarry :
We make the bad world worse, he travells best
That soonest ends his journey, and at rest.

24. *Of*

24. *Of true friendships use.*

'Tis happynesse to have a Friend at need,
 But if my Folly flight that happynesse :
 Like him that spares to speake, may spare to speed,
 So too much manners leaves us in distresse.

25. *Better lost then kept.*

Who e're he be, that seemes my friend to be,
 And headlong runs in every vicious course :
 His friendship fure will never better me,
 And I'le forsake him, lest he make me worse.

26. *Extreames.*

Woe is in want, and dangers in excesse
 To live and give, I wish no more or lesse :
 Content's enough, some men are weake, some stronger,
 And more doe dye by surfeits then by hunger.

27. *A fig for Fortune.*

Fortune my foe doth frown on me, but why ?
 Because I'le not adore her Diety :
 She scornes me, and I scorne to be her thrall,
 Much lower then I am, I cannot fall.

28. *Good gain'd from bad.*

When as a bad man doth good Doctrine teach,
 His words, but not his workes to me doe preach :
 His sayings all are mine, his are his deeds,
 I have the Hearbs and Flowers, and he the Weeds.

29. *How*

29. *How I would be esteemed.*

I rather would be innocent and free,
 And (on fuspition) wrongfully corrected :
 Then to be guilty of great crimes, and be
 In high regard, respected, unsuspected.

30. *Reverence to Saints.*

I reverence all Saints dead, and all that live,
 I honour much their blessed memory ;
 But if Gods glory unto Saints I give,
 How can I hope God will me glorifie ?

31. *Do thy worst blind Fortune.*

If Fortune tosse me, yet I still have scope
 To fear her smiles, and when she frownes to hope.

32. *Want of knowledge.*

Had I e're thought that money would be scant,
 I had kept some against these times of want :
 Or had I known what Ware would be sold dear,
 I would have been a Merchant but one year.

33. *Had I wist.*

If thou wilt quiet be at Board and Bed,
 Beware of, had I wist, before thou Wed :
 Comfort comes flow, but cares increafe in heaps ;
 A wise man therefore looks before he leaps.

34. *Fast and loose.*

Fast bind, fast find : my Bible was well bound ;
 A Thiefe came fast, and loose my Bible found :

Was't

Was't bound and loose at once? how can that be?
 'Twas loose for him, although 'twas bound for me.

35. *A lye, and no lye.*

Tis not still out of sight and out of minde,
 For one may mind his meat that is stark blind:
 But he that's blind, and hath no mind to eat,
 Then out of sight and mind, is that mans meat.

36. *True Love.*

He that can live by love, lives wondrous well;
 True love beyond all treasure doth excell:
 Give me that Love to live well, and to trust
 In God and goodnesse, other love is lust.

37. *Treasure.*

Love is no lack: yet what I love I lack,
 A constant friend, whose friendship will not crack:
 Give me a friend that's true, and he shall have
 My Love (Sans) Lack, till I am in my Grave.

38. *To be rul'd, or not rul'd.*

The Proverb faith: Be't better, or be't worse,
 Be alwayes rul'd by him that beares the Purse:
 But J U D A S bore the Purse, and such as he,
 I hope shall never beare rule over me.

39. *Wit bought too deare.*

They say, Wit's never good till it be bought,
 And being bought too deare it proves stark naught:
 Such wit had they whose ill got pounds and pence
 Bought bloody war, and hunted Peace from hence.

40. *All*

40. *All comes to one passe.*

DICK, and TOM borrowed Gold, and like true debtors,
 Non-payment shakled them in iron fetters :
 Were the debt iron, fetters gold, what then ?
 Poor DICK and TOM were ne're the richer men.

41. *A hopefull Boy.*

The Boy sayd, Father, whither so hastily ?
 Quoth he to th' Butchers, JACK, some Biefe to buy :
 Father, he'le cheat you if you go alone ;
 Take the Dog with you, two heads better than one.

42. *A plain case.*

'Tis no dissembling, (as I understand)
 T' hold fire in one, and water in tother hand :
 One hand the pipe holds, with fire smoak, and smother,
 When often good strong Water's in the other.

43. *All is true.*

Thou that with brags thy furious Fame supportest,
 Remember that the curst Cows horns are shortest :
 The bawling Cur will very seldome bite,
 And bragging Knaves can better eat than fight.

44. *Well grown is good.*

In twelve years, GRACE a fine tall womans grown,
 Shot up in height, the like is seldome known :
 The times are bad, if GRACE prove good, then GRACE
 Is well grown ; but Ill weeds will grow apace.

45. *Few*

45. *Few faults.*

Most men have many faults, but N E D hath none,
 Amongst the many he hath scarcely one :
 He's so much faultlesse in meat, drink, and cloathing,
 And other sins, that he is good for nothing.

46. *A chac'd unchaste woman.*

W I L L prais'd his Wife, a vertuous Dame to be,
 And that few females were so chaste as she :
 If thou hadst sworn it (W I L L) thou hadst not ly'd
 For she was chac'd by Whippers through Cheapside.

47. *To be quiet or unquiet.*

To hear much, to say little, and do lesse,
 Are great preservatives of quietnesse :
 But to hear little, say much, and do more,
 Such dispositions shall have trouble store.

48. *Avoyd Hypocrisie.*

Faults with Hypocrisie that cover'd are,
 Are worse than crimes that be stark naked bare :
 He may mend whose bad deeds are still in sight,
 But there's no Devill to the Hypocrite.

49. *Freedome and Bondage.*

When one gives to me freely, I know well,
 That for his freeness, I my freedome sell :
 For unto him that gives I must conclude,
 I am bound fast in Bonds of gratitude.

50. *Glorious*

50. *Glorious Vanity.*

He that his Reputation seeks to raise,
 By praying of himselfe, himselfe disprayseth :
 Though he for Arts and Arms do merit praise,
 His glory's vaine, whom selfe vain-glory raiseth.

51. *Of just anger.*

I may be angry, and no mallice beare,
 I must be angry with my sins I wot :
 It is a vertue few can purchase here,
 At once to be both angry and sin not.

52. *Wilfull Will.*

'Tis apt for men to fall in Errours vaine,
 From bad to worse, from worse to worst of ill :
 But he's a foolish Reprobate in graine,
 That willing falls, and wilfully lies still.

53. *A brace of Beagles.*

A Sland'rer, and a Flatt'rer are Vile Beasts,
 One's devilish wild, the other's damned tame ;
 Where ere they come they are accursed Guests,
 They murder soule and body, name and fame.

54. *A good Memento.*

No cursed Lucre in my minde shall creep,
 Sins sad remembrance robs me of my sleep :
 One day of life doth shoave another on,
 Untill one after one, my dayes are done.

55. *Mata-*

55. *Mutability.*

In various times we dayly live and move,
To day a mighty man on Cockhorfe mounted,
To morrow Fortune gives him a remove,
And as an abject Knave he is accounted.

56. *Good Greatnesse.*

Most sweet, most Worthy, Honourable, Great
Is he that for his God and Countrey dyes :
The world shall with his praises be repleat,
And grace with glory him immortalize.

57. *Of Angels.*

Invisible two sorts of Angels are,
And those celestiall and infernall be :
And Earthly Angels, like black Swans are rare,
Meer strangers all, invisible to me.

58. *The Crosse brings glory.*

A Christians cresses glory doth begin,
That glory doth not end his misery :
But yet that misery shall glory win,
And Grace will crowne it with eternity.

59. *Words are winde.*

Words are but wind that do from men proceed,
None but Camelions on bare Aire can feed :
Great men large hopefull promises may utter ;
But words did never Fish or Parsnips butter.

60. *Fears*

60. *Feares and jealousies.*

The sting of conscience, Jealousies and Feares,
 Makes mad men fall together by the eares :
 If these three were all banish'd into Hell,
 (From whence they came) all would be peace and well.

61. *B and C.*

How can the word call'd CHANGED, HANGED B?
 With ease, if you but take away the C.

62. *Adoration.*

All knees shall bow at Jesus Name, but not
 To Jesus Image will I bow one jot.

63. *Honest Bessie May.*

BESSE MAY may honest be, who e're faves nay,
 But May once past, there are eleven months more :
 'Tis mighty odds, and I will never lay
 Eleven to one : BESSE MAY may be a Whore.

64. *Quick and free passage.*

Who faves the Gospel hath not passage free?
 He lies most basely, if he were my Brother :
 It passeth so quick, that it seems to flee
 Too swiftly, in at one eare, out at t'other.

65. *Desperate Dick.*

DICK is a desperate fellow, but at what?
 He hath no mercy on his meat, or Wench :
 He drank a Dutch man drunk as any Ratt,
 He's stouter at a Trencher, then a Trench.

B

67. A

67. *A slovenly Schollar.*

In TRISTRAM it is hard to be discern'd,
 Whether he is most sloven, or most learn'd :
 He weares his cloaths most foule, rides without
 Yet learnedly speakes sentences in sirrops.

68. *To a scornfull Reader.*

Grave IGNORAMUS, cries tush, pish, mew,
 And on my lines lookes dunfically a skew :
 And draws his mouth in scorn so near his eare,
 So much awry, he seems to whisper there.

69. *Manna and Mammon.*

Mammon, (corruply gaine) compare I may
 To Manna, gatherd on the Sabbath day :
 They are the Devils blessings, but Gods curse
 Unto the foule, the body and the purse.

70. *Blind zeale.*

Zeale contrary to knowledge, is not right,
 Theres too much heat in't, and too little light :
 He that in perfect Zeale would be compleat,
 Let him have true light, he shall want no heat.

71. *On the late Kings poore servants.*

We never did in armes the State offend,
 Yet want of means makes misery our end :
 Had we the Fortune but to be believ'd.
 Our happynes would be, to be reliev'd.

72. *A*

72. *A good faith.*

He that wants Faith, and apprehends the grieve
 Of what he wants, he hath a true believe :
 He that doth grieve, because his grieve's too small,
 Hath a true grieve, but the best Faith of all.

73. *Gluttony inward and outward.*

Mans Maw consumes (by Gluttony's command)
 Fish, Fowle, Fruits, Beasts, from Sea, or Ayre, and Land ;
 And in his words his glut'nous mouth doth sin,
 More oft by giving out, then taking in.

74. *Sir reverence love.*

T O M fwore to K A T E, her sweet and comely making
 Had fill'd him full of rumbling belly aking :
 Sweet heart (quoeth he) I shall be grieved thus,
 Till I in thy sweet presence do untruss.

75. *Kates kind Answer.*

For thy sake T O M, my prayer, and plaint, and mone is,
 I love thee Dear, as V E N U S lov'd A D O N I S :
 And therefore let not thy affections wander,
 I'le love thee as the Goose doth love the Gander.

76. *Brave resolution.*

W I L L is all heart, and like a Hart can run,
 He's wise in Battle, that can danger shun :
 If strong hands cannot victory attain,
 Yet light and nimble heeles may safety gain.

B 2

77. *Legs*

77. *Leggs worthy of love.*

A Cut-purse cuts, and swiftly ran away,
 But yet for all his nimble fingers cunning,
 Hands deserv'd hanging, legs without delay
 Sav'd all the body from it, by swift running.

78. *Paine with pleasure.*

My Ladies shooe did pinch her, and yet please her,
 her painfull pride her pretty foot did grace :
 It did at once both anger and appease her,
 Whilst smiles and frownes danc'd Anticks in her face.

79. *Friends are better then Lovers.*

Lovers and Friends are two things ; he that loves
 May waver, and not alwayes be a Friend ;
 But he that is a friend experience proves
 His Love and Friendship's constant to the end.

80. *Of lying and giving.*

Why are not Maids afraid to Lye, declare,
 Most men with lying buy and sell their Ware :
 But many Maids do neither sell or buy,
 They Give their Maidenheads, and then they Lye.

81. *Great Place, small Grace.*

When Great (not Goodmen) Offices possesse,
 Who are Revengefull, Greedy, and oppresse ;
 Dismiss such Knaves, that so their Place disgraces,
 And let good Places, still remaine the Places.

82. *A*

82. *A great Witch.*

Pride is a Witch, few from her charme escapes,
 She turns us dayly into fundry shapes :
 She hath her Spirits, who do work like Thrashers,
 Mercers, soft Silke-men, Taylors, Habberdashers.

83. *Repast, and Repose.*

The Rich man hath Repast, but small Repose,
 The poor man hath repose, with small Repast :
 One alwayes strives to gaine, and fears to lose,
 The other with content doth please his tast.

84. *Sunday.*

The Lords Day is the Lanthorne and the Light
 Of th'other six dayes, to direct us Right :
 Or like the Sun, amidst the Planets seven,
 To light us heer on Earth, and hence to Heaven.

85. *Sabaoth.*

The Jewes observ'd the Sabaoth constantly
 In memory of Rest, and their Creation :
 We should our Sundayes keep obediently,
 To minde us of Redemption and Salvation.

86. *A sweet Saint.*

PHILLIP doth think his Wife's a Saint, and shee
 In pure pride thinks her selfe a Saint to bee :
 Shee'le scold, be proud, and in a corner kifs,
 And this is PHILLIPS Saint, the Devill she is.

B 3

87. *Want*

87. *Want and abundance.*

A man may want Coyn, Cloaths, Drink, and Meat,
 He may want health, sight, hearing, hands, and toes,
 But cares, and griefes and forrows, may be great,
 The late Kings servants have no want of those.

88. *A hard businesse.*

Should Whores and Thieves be all hang'd, 'twere great pity,
 'Twould halfe unpeople Country, Towne, and City :
 But hang up Drunkards, Swearers, Whorers, then
 (And all the Knaves) what should we do for men ?

89. *Thoughts and words.*

My Thoughts are free, I wish my tongue were so,
 Then would I freely speake what I do think ;
 But yet my tongue, too boldly shall not go,
 It is more safe at injuries to wink.

90. *Good mornings practise.*

First worship God, he that forgets to pray,
 Bids not himselfe good morrow, or good day :
 Let thy first worke be, to confesse thy sins,
 And then thy dayly businesse well begins.

A SATYRE :

Hypocrisie discovered.

A Holy crew of brethren conventickl'd
 With Scriptures strange Interpretations pickl'd ;
 And

And sanctified sisters, whose nonsense
 Snoach'd through the Nose, their Doctrines quintessence :
 They held unlawfull, and that no man may
 So much as dresse his meat on th' Sabbath day :
 Another sayd (like a most subtile plodder)
 Folke must not milke their Cowes, nor give Beasts fodder :
 The third replyd, it was a grievous crime
 To let their Jacks turn spits in Sermon time :
 But if ought must be done without delaying,
 It's to be done whilst Common Prayer's saying ;
 For when that's ended, straight the Psalmes begins,
 And they'l go singing to repent their sins :
 Then said a fourth, it fills my heart with wo
 To see a Preacher ride, Christ bad them go
 And teach all Nations, verily to me
 This riding is no godly sight to see :
 A fift man sayd (brethren) it is my lot
 (As you all know) to sell Ale by the pot :
 And (my belov'd) my Brewer brought me late
 Ale, a french crown the barrell above rate :
 But had not Orders from the State forbid it,
 To buy such drinke, sure I should ne're have did it :
 The Saturday at night they brought it in,
 The Sabbath day to worke it did begin :
 Surely 'twas most prophane unhallowed drink
 Brewd with some Jewes, or Turkish Mault I thinke ;
 For I perswaded it from worke to leave,
 And more and more it still did huffe and heave :
 I with much grieve unto the teaching went,
 Where GILES the Weaver gave me much content ;
 The next day I the Barrells head beat out,
 And let the Ale run all the house about ;

B 4

As

As good for nought but hogs to swill and swash,
 And for the Swine 'twas comfortable wash :
 Brother (sayd one) although too dear you payd,
 You did do well, because you disobeyed ;
 And you did better (as all wise men thinke)
 When (zealously) you spilt that wicked drinke.
 Another sayd, when I did set mine eye on
 The Kings Armes in the Church, the Rampant Lyon ;
 His priap mov'd concupiscentiall motions,
 And did disturbe and hinder my devotions :
 But when my husband came to be Church-warden,
 I'll have some form of Flowers from Field or Garden,
 Or sedge, or flags betwixt his legs were painted,
 That hid his whimwham which my minde had tainted.

A Satyre against swearing, equivocation, mentall reservation, and detestable dissimulation.

TO pretend, and the contrary to intend,
 With th' World began, and with the World shall end :
 The Divell himselfe (who first made man a finner)
 Of this dissembling Art, was the beginner.
 Since when, his Sons, and Schollars, Hypocrites,
 Accursed Antichristian Jesuites,
 Christ kissing trayterous bast Iscariothites,
 Soule foundred, foules confounding Hereticks,
 All cheverell conscienc'd cockbrain'd Schismaticks.
 With many nicknam'd Romane Catholicks ;
 And every Heresie, and Schisme, or Sect,
 All differing, and all boast to be th' Elect :

Pretending

Pretending all, true zeale to preach and pray,
 Intending all the clean contrary way.
 Amazed, and amated much I am
 To see Great Brittain turn'd to Amsterdam;
 Six years agoe we had of Sex fourescore,
 Which are encreast now to one hundred more:
 A Book that's call'd the Gangrean, printed late,
 Their Authors and Opinions doth repeat:
 Ninescore Religions that book sheweth cleer,
 Lord, what a Haruest hath the Devill made heer:
 Those all pretend Religion, but indeed
 Most of them scarcely know their Christian Creed.
 The Devill can turn himselfe t' an Angell bright,
 Seem to pretend no wrong, yet do no right:
 He did pretend to make our Parents great,
 As is their Maker, but by that defeat
 He did intend, like to himselfe to make 'em
 Fiends (or fiends fellows) that God might forsake 'em.
 CAIN did pretend with ABELL, like a friend
 And brother, when he murther did intend:
 When ABSOLON seem'd to pretend no ill
 To AMNON, he intended him to kill;
 He did pretend Religions good desire,
 When he his Fathers Throne intends t' aspire:
 ACHITOPHELL pretended Truth and Reason,
 When he intended foolishnesse and treason:
 SAUL did pretend great love to DAVID, but
 He did intend how he his throat might cut:
 JOAB pretended to be ABNERS friend,
 When (with a stab) he brought him to his end:
 The wicked Jewes (with noyse) HOSANNA cri'd
 To him, they few dayes after crucifi'd:

And

And J u D A S sayd, haile Master, when he meant
 Foule treason, to betray the Innocent :
 Thus in all Ages, since the Worlds Creation,
 Both Devils and men have us'd Equivocation :
 For as a cunning Fencer, looking down,
 Aymes at the foot, but means to crack the crown
 So squint eyd, true, false friendship, seems to see,
 But ne're intends, what it pretends to bee :
 We're too much leavend, like the Pharisees,
 And to all goodnesse meere Antipodes :
 He's counted the best man, that best can prate,
 Though 's deeds and words be illegitimate.
 If our good words with good works could agree,
 The world no better people had then we :
 Yet too too many this bad time affords
 That cannot give to God or man good words ;
 Nor for themselves, or of themselves can they
 Speak one good word in any thing they say.
 Their speech to God (or of God) is most base,
 To curse or sweare are th' only garbs of grace :
 Their prayers unto God are, God dam, forsake 'em,
 Renounce, confound, consume, the Devill take 'em ;
 Sink, rot their soules, for evermore renounce 'em,
 Consume them, or in hell to powder pounce 'em :
 These, with some prayers like these, they night and da
 With great devotion fervently do pray.
 To God they speak thus, but when they speak of him,
 'Tis either to blasphem, deride, or scoffe him ;
 With cursed tongues, and teeth, to rend and teare
 His dreadfull name, when they forswear and sweare.
 Too oft these wretched Imps these oaths afford,
 By God, Christ Jesus, by the living Lord,

By

By God Almighty, by th' eternall God,
 Thus under foot his glorious name is trod
 By godlesse Villains, who will brag and boast
 That He's the bravest man that sweareth most.
 God is no God to them, they do reject him,
 Like skild Anatomists they will dissect him ;
 They rip him up with Oaths from foot to head,
 His wounds, blood, heart, nailes, body, foule, and bread,
 His blessed and foule-saving life, his death,
 These cursed oaths are belch'd with th' odious breath
 Of Hels dear hel-hounds, who to practise these,
 They lie and study on their beds of ease.
 To flourish their discourse, their brains are framing
 New coyned oaths, to grace pots, pipes, and gaming.
 Sure these good fellows have some friends in hell,
 And with them they desire to be and dwell ;
 Or else they have a great desire to see
 Hels Kingdome, and what things the Devils bee.
 And as men that would travell, would attaine
 Some knowledge in the tongues of France, or Spaine,
 Th' Italian, or the High, Low, spacious Dutch,
 The Ruffe, Shavonian, Latine, Greeke, or such
 As is the language where they mean to go,
 Each Traveller these tongues would gladly know,
 That when they came to any forraine Land,
 They might the peoples speeches understand :
 So swearers will to hell a voyage make,
 And therefore they most studious pains do take
 To learn hels language, to blasphem and sweare,
 That all their friends may understand them there :
 These men in their mad furies do suppose
 That Hel's a Kingdome where all pleasure grows ;
And

And that Elyzium is a pleasant place,
 Where foules immortall dance the wild-goose chase :
 Their stupid brains the Devill hath so possesst,
 That Hel's a place of wealth, joy, peace, and rest ;
 That Heaven's a fiction, and no place of pleasure,
 That to be damn'd is everlasting treasure :
 This is the cause they scorne to aske salvation,
 And pray God dam 'em, and beg for damnation.
 'Tis wonder to see mad men beat their brains
 To gain perdition, and eternall pains :
 Of God they (like the foole) do think there's none,
 Or that he is a weake and simple one ;
 One that regards not what men do below,
 Or sees not, knows not, how the world doth go ;
 This is the swearers faith, his mirth, his game,
 Else he durst ne're blasphem th' Almightyes name.
 PLUTO'S an asse, and BELZEBUB'S a foole,
 'And LUCIFER himselfe may go to schoole ;
 For all the Conclave of the Devils in Hell
 Cannot a curst swearer parallell :
 Sometimes of Christianity they'l prate,
 Yet live a life, abhord and reprobate.
 'Tis sayd, that charity at home begins,
 And that love hids a multitude of sins ;
 Subjection to high Powers we are enjoynd,
 Obedience unto all of every kind,
 Of these rare vertues, swearers have no share,
 To no body they charitable are ;
 I truely think he loves himselfe not well,
 That prayes God dam him, and doth wish for Hell :
 Want of selfe love and charity do prove
 He beares to no man charity or love.

If

If to himfelfe his love no better be,
 His charity and love is not for me :
 Can they do fervice to an earthly King,
 That oaths and curfes againft God dare fling ?
 No, thofe as dare the heavenly power blaspheam
 Are no good fervants for power leffe fupream :
 The wrath of God is hot, his anger burns,
 And for vain fwearing, the whole Land now mourns ;
 This Nation, and the people at divifion,
 No peace but by the fanguine fwords decifion.
 The Land's o'refspread with leprofie of fwearing,
 And Gods great patience weary of forbearing ;
 For which his plagues of flaughtering fword we find,
 And 'tis much fear'd famine's not far behind :
 Yet fwearers to be Chriftians do pretend,
 Though (worfe then Atheifts) they their lives do fpend ;
 That Pagans, Heathens, Infidels, Jewes, Turkes,
 Sweare leffe, and ufe better words and workes.
 Time was, that Juftice did the fword unfheath,
 That the blaspheamer ftrait was ftion'd to death ;
 And in this wicked wretched Generation,
 Swearing is counted manly reputation,
 Or recreation, or the Gentile grace
 Of fpeeches fine Embrodery, like gold lace
 Upon a faddle, which a fow muft weare,
 So it becomes a Gentleman to fweare :
 The Devill is bad, but fure the fwearer's worfe,
 For I ne're heard the Devill did fweare or curfe.
 What execrable creatures are they then,
 But Hell-hounds, and the Devils Journy-men ?
 Himfelfe doth fcorn to do a worke fo bafe,
 His bafeft Rascals do fupply that place :

How

How can these men plead Christianity,
 When as they want common humanity?
 Mad fooles, who every day do beg and crave
 Damnation, which they would be loth to have.
 The sacred Text, the Pulpit, and the Presse
 Have prest these faults hard to mens consciences;
 Yet all that ever hath been spoke or pend,
 Hath made the swearer not a whit amend:
 These bitter lines of mine, may worke perhaps
 To Muzzle or bung up some swearers chaps:
 God and good men I'm sure are on my side,
 And I (in all that's written) have not lyde:
 Some do pretend a peace, and much do prattle,
 Yet do intend to bloodshed, and to battle:
 But let them never claime a Christian name,
 Whose trade and pleasure is in blood and flame
 Of their dear Country, and rip, rend, and tear
 Their mothers womb, which did such bastards bear.
 These sons of Hittites, and of Amorites,
 God do to them, as to the Midianites. Psal. 83.
 Make them as JABIN, and as SISERA dy'd
 At ENDORS field, where KISHONS Brook doth flyd.
 As they became as dung, so let them bee
 That to a lawfull peace will not agree.
 The Peace of God, grant us, thou God of Peace,
 Let us cease sin, thou wilt our sorrows cease;
 Let's frame our lives according to thy word,
 And let no sword be drawn, but Justice sword:
 To which end, thou good God of consolation,
 Send blessed Peace to this afflicted Nation.

F I N I S.

1653.

The certain Travailes of an
uncertain Journey.

[HAZLITT, No. 121.]

THE CERTAIN
TRAVAILES

of an uncertain

JOURNEY,

Begun on Tuesday the 9. of *August*,
and ended on Saturday the 3.

of *September* following,

1653.

Wherein the Readers may take notice, that the
Authors purpose was to Travell, and Write
this following Relation, for no other intent or
purpose, but to pleasure himself, and to please,
his Friends in the first place.

By *JOHN TAYLOR*, at the Signe of the
Poets Head, in Phœniz Alley, near the Globe
Tavern, in the middle of Long-Acre, nigh
the Covent-Garden.

Those twelve following lines I gave to divers
Gentlemen and Friends, before I went, and
as they have kindly subscribed to my Bill, I
do humbly expect their courteous acceptation
of this Booke.

THE CRUISE
OF THE
S. S. ALBATROSS

IN THE
PACIFIC OCEAN
DURING THE
SUMMER OF 1891

BY
J. H. COOPER
AND
J. H. COOPER

NEW YORK
1892

THE
ALBATROSS
WAS
BUILT
AT
THE
NAVY
YARD
AT
NEW
YORK
BY
THE
NAVY
DEPARTMENT
UNDER
THE
SUPERVISION
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A merry Bill of an uncertaine Journey, to bee
performed by *John Taylor*, by Land, with
his *Aqua Musa*.

TO all my Friends, and courteous Gentlemen,
Know, that my journey is, I know not when:
Unto the parts I goe, I know not where,
Or of my entertainment far or neare;
Thus neither knowing when, or where, or whether,
Begun, or done, or both ends brought together,
When I this unknowne Walke have put in print,
Each man to's pocket, put your fingers in't,
And for my Booke then give me what you list,
To which end, to this Bill, take pen in fist,
And write your names and habitations down,
I'le finde you when againe I come to Towne.

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*The certainty of the uncertaine Travels of John
Taylor, performed in this yeere 1653.*

TIs laudable to read well pen'd Relations
Of foreign Countries, & their situations,
That by the judgement of the eie & brain
Some knowledge to discourse we may attain.
For Histories, and learn'd Cosmographers,
And diligent acute Geographers ;
One hath survey'd celestiall lofty sphears,
How all the Planets run in their carriers :
The stars, the signes, and every influence
In every Heavenly Orbs circumference,
And were it not for high Astronomy
(Whose lofty painfull steps have scal'd the sky)
For times and seasons we might grope and seek,
Not knowing yeers, or quarters, month, or week,
Or houres, or minutes, nor the Sabbath day,
Nor when to eat, or sleep or debts to pay.
Millions of people would this knowledge lack
Except directed from the Almanack :
Thus Art, (with pains and travell of the mind)
Taught mean capacities, these things to find.

A 4

He

He travels far that goes beyond the Moone,
 Or thinks this skill may be attain'd soone.
 Their overweening thoughts flie high and quick
 But such mad fooles are only lunatick.
 Geographers have travel'd land and seas
 Each coast, and opposite Antipodes ;
 And the description of all lands and parts
 Described are, in severall Maps and Charts.
 The Sun & Moon have seldom shew'd their faces
 On any Empire, Kingdom, place, or places,
 Which Travellers have not view'd and furvayd.
 And by rare Geographie Art displayd,
 By either sea or land, by night or day,
 Geography hath chalk'd us out the way :
 That with Maps, Compas, & indifferent weather
 True men or Thieves may travell any whither.
 And thus throug thick & thin, ways hard or soft,
 Thousand and thousand miles I travel'd oft.
 Some men do travell in their contemplations,
 In reading Histories and strange Relations :
 Some few do travell in the wayes Divine,
 Some wander wildly with the Muses nine ;
 For every man would be a Poet gladly,
 Although he write and Rime but badly madly.
 Sometimes the wits and tongues do, most unfit,
 Travell, when tongues do run before the wit.
 But if they both keep company together,
 Delight and profit is in both, or eyther.

Discretion

Discretion gravely goes a gentle pace,
 When speech, & gallop, runs a heedles race :
 Mans earthly portion's travell, paine, and care,
 (Of which I make a shift to get my share.)
 Some do disdain, and hold it in high scorn
 To know thatcht cottages where they were born
 Some crosse the sea to see strange lands unknown
 And heer, like strangers, do not know their own.
 Their own, 'tis fit work for a golden pen
 To write the names down of such knowing men :
 Should ech on know & have his own, 'twere rare
 Right owners wold be rich, & knaves stark bare.
 Hee's counted wise, with the Italians,
 That knows his own wife from another mans.
 But hee's more wise that knows himselfe to be
 Fraile, mortall, and a Map of Misery.
 But wisest he, that patient takes his lot,
 And use the world as if he us'd it not. (thing,
 Some seem to know most, yet know almost no-
 For man, in knowledge, is a very flow thing.
Nosce teipsum, Know thy selfe, and then
 Each one will know himselfe the worst of men.
 Many of forreign travels boast and vant,
 When they, of *England*, are most ignorant.
 But yeerly I survey my Country Native,
 And, 'mongst 6. cases, live upon the *Dative*,
 I travell hard, and for my lifes supply,
 I every yeere receive a Subsidie,

(Or

(Or else to come more neer unto the fence)
 Tis fit to call it a Benevolence.
 Thus (travelling) a toyling trade I drive,
 By reason of mine age, neer seventy five :
 It is my earthly portion and my lot,
 (The Proverb says, *Need makes the old wife trot.*)
 Seven times at sea I serv'd *Elizabeth*,
 And 2. Kings forty five yeers, untill death
 Of both my Royall Masters quite bereft me,
 That nothing now but age and want is left me.
 This makes me travell, and my friends to trie,
 Else I might (like my fellowes) sterve and die.
 Had the last State, had consciences so tender
 To think on Oxford sledge, with that surrender,
 Had they kept Articles and Covenants,
 In some fort, then they had releev'd our wants,
 But they were in the land of Promise borne,
 Perform'd, and paid us nothing, but their scorn.
Camelion like we had *Ayre*, *Words*, and *Wind*,
 With these three empty dishes oft we din'd.
 And with light Suppers, and such breaking Fast,
 With meagre Famine, many breath'd their last.
 we nere bare arms, but household servants menial
 We waited, if 'twere sin, it was but veniall.
 These thirteen yeers no wages I could get,
 Which makes me thus to try my friends & wit.
 Unto the Kings Revenews great Committee
 We oft Petitiond, and implor'd their pitty ;
And

And first and last, we gave Petitions plenty,
 I'm sure, in number, neer two hundred twenty.
 Two thousand Books & Bills then printed were,
 Wherein our woes and wants wee did declare :
 Lord *Fairfax* was himsilfe Lord Generall then,
 He pitied us (poor miserable men ;))
 And he in person, more then one time went
 And told our griefes unto the Parliament.
 Besides, for us, to them he Letters wrot,
 For all which, only, promises we got.
 I will not curse those men, but this I say,
 If need and want afflict them, I doe pray
 They may be comforted, and fed, and clad
 With promises, as we from them have had.

TH'yeer sixteen hundred fifty, with 3. added,
 Old *Tib* my Mare, and I, a journey gadded :
 I *London* left, the 9. day I remember
 Of August, neer 3. weeks before September.
 In 4. houres riding Post I got to *Croydon*,
 And so hath many a man, and many a boy done.
 There was the George a horseback day & night,
 And there I, from my mares back did alight.
 At Water there wine was, but that's a Riddle,
 At *Croydon*, you may know both ends & middle.
 To *Micham*, from my way full 3. miles wide,
 A Gentleman, I thank him, was my guide.

Holland

Holland my sheets, and *Holland* was mine Host,
 My entertainment good for little cost.
 August the tenth, my Bonny Beast and I,
 From Surrey traveld to South Saxony,
 Now called Suffex, where at *Bellinshurst*
 Six dayes I felt no hunger, cold, or thirst.
 There at a sign, and no sign but a Frame,
 Twas the Kings arms, but shattering shot & flame
 Did beat them down, as useles, of small stead,
 For armes are of no use without a Head.
 Mine Host was mighty good, and great withall,
 And, amongst Hosts, may be a Generall.
 Hee's friendly, curteous, although big and burly,
 A right good fellow, no way proud or furly.
 Six nights at *Bellinshurst* I freely stayd,
 And all the charge of mare and man was payd
 By a gentleman, to name whom Ile refrain,
 Whose love, my thankfull mind shall stil retain.
 Thus in one week I rode Post 30. mile,
 And neither man or mare tyr'd all that while.
 A Reverend Preacher preach'd on Sunday twice
 Directing souls to th'Heavenly Paradise;
 And if we could but do as he did say,
 His Doctrine told us all the ready way.
 Thus *Billingshurst* thy bounty I extoll,
 Thou feastedst me in body and in soule.
 There was rare Musick, sweet and gentile *Ayres*
 For undeserved favours *I am theirs*.

My

My love to Mr. *Fist*, and to mine Host,
 But love and thanks *T. H.* deserveth most.
 From *Billinshurst*, August the sixteenth day,
 I took my leave, before I took my way.
 The way indifferent good, the welk in smiles,
 I rode to *Petworth*, 7. good Suffex miles.
 To set forth *Petworth*, its worth more worth is,
 Then I am worth, or worthy; but know this,
Northumberland the Noble, there doth dwell,
 Whose good housekeeping, few Lords parallell.
 There Honourable bounty is exprest,
 While daily charity to th'poor distrest.
 I speak not this for any thing I got
 Of that great Lord, I felt or saw him not :
 For had I seen him, my beliefe is such,
 I should have felt and found his bounties tutch :
 But I, for my part, never was so rude
 To flatter, fawn, or basely to intrude,
 Yet I declare him liberall, Honourable,
 And there I din'd well, at his Stewards Table.
 Thanks Mr. *Williams* there, the Cook exact
 By his good friendship there, I nothing lackd.
 Thanks to my Hostesse kind, good Mrs. *Martin*,
 Who welcom'd me with good whit wine a quart
 And last of all, but not of all the least, (in.
 I was kind Mr. *Barnards* costly Guest :
 To me he shew'd his bounty from the Mint,
 For which I give him heer my thanks in Print.
He

He payd the chinque, and freely gave me drink,
 And I returne my gratitude with Inke.
 August the 18. twelve long miles to *Stenning*
 I rode, and nothing saw there worth the kenning,
 But that mine Host there was a joviall Wight,
 My Hostes fat and fair; a goodly sight:
 The signe the Chequer, eighteen pence to pay;
 My Mare eat mortal meat, good Oats and Hay.
 Twelve miles from *Stenning* I jogd on to *Lewes*,
 And there I found no Beggars, Scolds, or Shrews;
Lewes hath no Bayliff, Mayor, or Magistrate,
 For every one there lives in quiet state:
 They quarrell not for wagging of a straw,
 For each man is unto himselfe a Law;
 They need no bridle (like the Horse or Mule)
 Where every one himselfe can wisely rule.
 At the terrestriall Star (a glistring Signe)
 I lodg'd, and found good Diet and good Wine;
 Mine Host and Hostes courteous, free, and kind,
 And there I sip'd and sup'd, but seldom din'd:
Lewes is an ancient Town, as may be seen
 In *Cambden*, page three hundred and thirteen;
 Twelve men they chuse, the most substantiallest,
 Most rich and wise, to govern all the rest;
 And out of that discreet and honest dozen,
 Two (as it were) high Constables are chosen:
 These have no pow'r themselvs to hang or draw,
 Or on offenders to inflict the Law;

But

But to a Justice of the Peace, or *Coram*
 They bring the parties, & their cause before am.
 From Friday unto Friday I did stay,
 But in the mean time I did take my way
 Five miles to *Torrington* where my old friend there,
 The Parson welcom'd me with Country cheer;
 His name is *John*, or honest Master *Rice*,
 Six meals he meated me, and lodgd me thrice.
 He Preachd on Sunday, *Augusts* twenty one,
 Two Sermons, tending to falvation:
 His Doctrines good, & he himfelfe doth frame
 To live in conversation like the same.
 I thank him, and his Wife and Family,
 For making of fo much (too much) of me:
 Thus when he could no longer me retaine,
 With love and thanks, I rode to *Lewes* againe.
 This Town contains fix Churches, and at least
 It is a mile in length from West to East:
 A strong and spacious Castle there hath been,
 As by its moldred ruines may be feene.
 Thence 12. miles I was on my female beaft born,
 T'an unknown feaft born, at a Towne cal'd *East*
 I at an Inne alighted, and found there (*Bourne*;
 Unlook'd for welcome, and good *Suffex* cheer:
 Sir *Thomas Dike*, Sir *Thomas Parker*, Knights,
 With kinde Esquires, whose names & Epithites
 I mention not, because I know them not;
 But to them all my thanks is unforgot,

For

For undeferv'd, unlook'd for, and unthought,
 From thē my purse & person both were fraught ;
 This was on *Augusts* twenty sixt, a Friday,
 Near *Dog dayes end*, a very fair and drie day.
 The next day, and the next I felt the bounty
 Of the high Sheriff of *Suffex* famous County ;
 He entertain'd me Saturday and Sunday,
 And would have kept me 20 dayes past Monday.
 There was a high and mighty drink call'd *Rug*.
 Sure since the Reigne of great King *Gorbodug*,
 Was never such a rare infus'd confection,
 Injection, operation, and ejection,
 Are *Hogen Mogen Rugs*, great influences
 To provoke sleep, and stupifie the senses.
 No cold can ever pierce his flesh or skin
 Of him who is well lin'd with *Rug* within :
Rug is a Lord beyond the Rules of Law ;
 It conquers hunger in the greedy maw :
 And (in a word) of all the drinks potable,
Rug is most puissant, potent, notable.
Rug was the Capitall Commander there,
 And his Lievtenant Generall was strong Beere.
 Wine plenteous both in Bottles and in flaggons,
 whose strēgth would quel *S. George* & 20 draggōs
 But *Afsbuerus* Laws were there inrol'd,
 No man was forc'd to drink more then he would.
 There was good *Will*, good *Wills son*, & good *Williā*
 As free as was the Emp'rour *Maximilian* :
Beasts,

Beasts, fowls and fish, from earth, & sea & ayre,
 Unto the Table, well Cook'd did repair,
 There were rare Birds I never saw before
 The like of them, I think to see no more. (row,
 Th'are called *Wheat ears*, less then Lark or Spar-
 Wel roasted, in the mouth they tast like marow.
 When once tis in the teeth it is involv'd,
 Bones, flesh, and all, is lushiously dissolv'd,
 The name of *Wheat ears*, on them is ycleap'd,
 Because they come when wheat is yeerly reap'd.
 Six weeks, or therabouts, they are catch'd there,
 And are welnigh 11. months, God knows where.
 My humble gratitude is heer exprest
 To Mr. Sheriffe, and his beloved best;
 His kindnes joind with hers, and hers with his,
 Doth merit my unfaigned thankfulnes.
 Unto my Cozen *Thomas Taylor* there
 My love remembred, and for my Samphiere
 He promis'd me, I thank't him thrice before,
 And when I have it, I will thank him more.
 Twelve miles on Augusts 9. and 20. day,
 From *Bourne* to *Battell*, 4. miles on my way
 At *Pemsey* doth a ruin'd Castle stand,
 And there the Norman Conqueror did land.
 Since his invading power arrived there,
 'Tis now 500, 60, and 6. yeere. (strook
 Eight miles from thence, the Battel fierce was
 Where bloud of 70000, like a Brook,

B

Or

Or rather I may say like *Sanguin* Rivers
 Which down hills, it impetuously delivers
 Into the Vales : and where that bloud was spilt
 The Conqueror caus'd an Abbey to be built
 Of stately structure, and what it hath been,
 By great extended ruines may be seen.
 When Norman forces *England* overcame,
 From bloody Battell, *Battell* had its name.
 This Abbey now is kept, by right and due,
 By the Honourable Viscount *Montague*.
 That Lord repair'd some part magnificent,
 And ther's good house kept, when hees resident.
 That noble Lord is, in account most famous,
 Though many miserable Lords doe shame us.
 At th'Empereall crest, or Eagle spred,
 My selfe and mare, were stabled, lodg'd and fed.
 About the reckoning I did not contend,
 My friend *T. H.* paid all, and ther's an end.
 August the thirtith, I rode on to *Hastings*,
 Wher was relief for men of severall tastings,
 Or fundry pallats, put them altogether,
 Or relisht appetites, take all or neither.
 At *Hastings* I staid not, but hastily
 I ambled 6. miles unto *Winchelsey* :
 Which hath been counted in the dayes of yore,
 (Untill the seas contended with the shore)
 A famous sea Town, rich in merchandise,
 But buried in the Ocean now it lies.

A

A Castle stands i'th sands, enduring flaws,
 Gusts, tempests, storms, & times devouring jaws :
 In twice twelve hours, 'tis twice embraced round
 In th'arms of *Neptune*, seeming to be drown'd :
 And when the floods are eb'd into the main,
 Three miles in sands 'tis compact round again.
 In *Winchelsey* that now is I could ken
 Nothing worth observation of my pen.
 Two miles from thence, upon a hill, stands *Rye*,
 And there I, at the Star, did lodge and lie :
 More odds there is 'twixt singing songs and crying
 Then was betwixt my lodging, and my lying.
 I lodg'd by night, and I did lie by day,
 And as upon a bed I musing lay,
 The chamber hang'd with painted cloth, I found
 My selfe with sentences beleaguerd round.
 There was Philosophy and History,
 Poetry Ænigmatick mystery.
 I know not what the Town in wealth may be,
 But sure, I on that chambers walls did see
 More wit then al the town had, and more worth
 Then my unlearned Muse can well set forth.
 I will not hold my Reader in dilemma,
 Thus truly, lying, I transcribed them a.



N*O flower so fresh, but frost may it deface,
None sits so fast, but hee may lose his
place :*

*Tis Concord keeps a Realme in Stable stay,
But Discord brings all Kingdomes to decay.
No Subject ought (for any kinde of Cause)
Resist his Prince, but yeeld him to the Lawes.
Sure God is just, whose stroake, delayed long,
Doth light at last, with paine more sharp, and
strong,
Time never was, nor n'ere I thinke shall be,
That Truth (unshent) might speake, in all things
free.*



This is the Sum, the Marrow and the Pith
 My lying Chamber was Adorned with :
 And 'tis supposed, those lines written there
 Have in that Roome bin, more then 40. yeare.
 Now, Reader take this notice more of *Rye*,
 'Tis worth Remembring, and I'll tell you why :
 If to unloade your Bellies, Nature drive ye,
 In all the Towne you'll scarcely finde a Privie.
 For as our Sectaries in Tubbs preach heere,
 They make (Sir Reverence) Reverend Iakeses
 Of Pulpets of Prophanity, and these (there,
 When they are full, are empti'd in the Seas.
 My fare was good at *Rye*, my Reck'ning small,
 I thanke my noble friend, that payd for all,
 Neere unto *Rye*, 2 dirty Ferryes bee
 So Muddy, that they mir'de my Mare and mee :
 I past them, And on *ultima Augusti*,
 Well meated, Mounted, man and beast both lusty;
 I cros'd or'e *Gulford* ferry, and I went
 From *Rye* in *Suffex* unto *Hide* in *Kent*;
 Septembers first day, *Sol*, with golden eye
 Gilt *Neptune* with celestially Alchymie :
 With soveraign splendor, kissing medows green,
 And mantled hills tops were coruscant seen.
 When *Phæbus* mounted was in glorious pride,
 I mounted too and rode a way from *Hide*.
 Still as I past through sea Towns first and last,
 I did enquire how busineses had past.

B 3

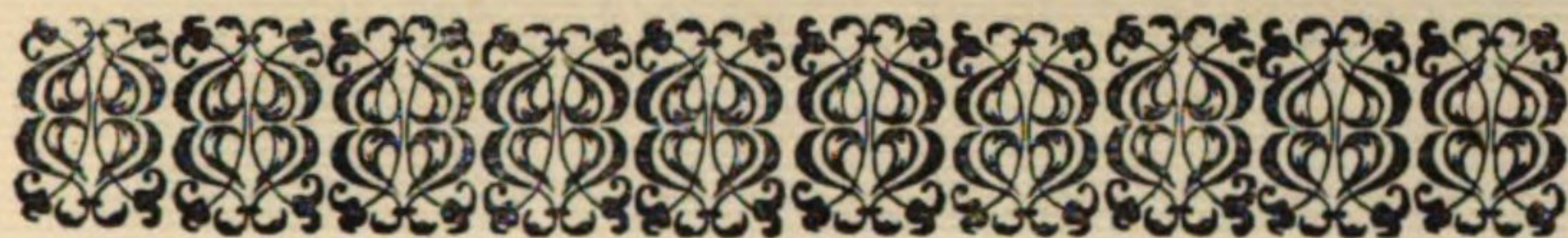
The

The people said that Guns did bounce & thump,
 Betwixt our *English* ships and Dutch *Van Trump*.
 At *Rumney*, and at *Hide*, they were in fight,
 Folks heard the drums to beat, and saw the fight.
 Thus, little was the newes from sea or shore,
 Our weekly News books will tel 3. times more.
 From *Hide* to *Dover*, and to *Canterbury*
 Full 25. miles, dirty, wet and weary
 I took my lodging up, and down I lay
 Till Friday came, Septembers second day.
 Then with the Lamb I arose, and with the Lark
 I got to *Gravesend* when 'twas almost dark ;
 But I mistake, from sleep I rowz'd my head, (bed.
 And rose with th'Lark, but went with Lamb to
 On th'way I was not vexed with Gates or Stiles,
 But three and thirty dirty Kentish miles,
 With washing dashing ways, & rain wel fous'd,
 It made my Mare and I glad to be hous'd :
 The signe was *Welsh* his pie-bald english *Bull* ;
 I there was welcome empty, welcome full :
 But at the high and mighty *Gravesend Whale*,
 I found most potent admirable Ale,
 'Tis second to no drink, but *East-Bourne Rug*,
 Put it in Pot or Flaggon, Can or Jug ;
 You'll finde it is the grand Ale, and you'll grant
 That 'tis Ale Parramount, Predominant :
 'Twas given me by a Friend ; but let him end
 With hanging, that loves *Ale* more then his friēd.
From

From *Gravesend* (Satudray *Septembers* third)
 I rode without spurs, as I had been spurr'd :
 I came to *London* when the Clock struck one ;
 And so my Journey and my Booke is

D O N E.

*Amongst the Muses where the number Nine is,
 The learned Poets end their Works with Finis :
 But when unlearned I have Volumes pen'd,
 Finis is Latine, English Done's an End.*



A
P O S T S C R I P T,

Of some parts of *SUSSEX* and *KENT* that I
Travelled, which I have borrowed out
of Mr. *SPEED*.

S U S S E X



*THE North part of this Shire confronts
upon Surrey, and Kent: the West but-
teth upon Hampshire; and all the rest
of the County lieth stretched along the
British sea. The City of most account
within this County is Chichester, a
beautifull, and large Towne; yet for the statelineffe of
buildings Lewes doth seeme to contend with it, where
William de Warron built a strong Castle, whereun-
to the Barons, in time of those civill broiles resorted in
warlike manner, and fought a great Battell against
their Soveraigne and his Sonne, wherein the King,
Henry*

Henry the third, had his horse slaine under him; Richard King of the Romans the Kings Brother was surprized and taken in a Wind-mill; and Prince Edward (who was after that King Edward the first, or Longshankes) delivered unto them upon unequall termes of peace.

Places of another note are these. Shore whence King Harold going upon the Sea for his pleasure in a small boate was driven upon the Coast of Normandy, where, by Duke William he was surprized, and retained, untill he swore to make him King after Edward the Confessor his death. West-Wittering where Ella the Saxon Landed when he came to conquer those partes, and gave the name to the Shoare from Cimen his Sonne. Finally Gromebridge where Charles Duke of Orleance father to Lewis the twelfth King of Fraunce, was long detained, being taken Prisoner at Agincourt. Yet I have beene in the Castle of Starborough where I was shewed the said Dukes Chamber, in Kent or the edge of Surrey.

KENT



KENT.



This is the first Province that appeareth in the South of this Kingdome, and is bounded upon the North with the famous River Thamisis: on the East with the German sea, and Ocean; on the south with Suffex and the narrowe seas; and upon the West with Suffex and Surrey.

The cheifest City within this County is Canterbury which became famous, both for the conversion of the Saxons by St. Augustine; whereof eight of their Kings were there inter'd; as also was Thomas Becket Arch-Bishop of Canterbury.

The invincible Castle of Dover is a place of the greatest strength not onely of this County, but of the whole Kingdome, being the Key of the Realme; and as Iohn Rosse, and Lidgate affirme, was built by Julius Cesar. The chiefest and onely thing of admiration in this shire is a hole at Mottingame eight yards about, and a line of fiftie fadomes plummed into it, doth finde

no

no bottome, where suddenly the ground sunke, and three greate Elmes therein growing, were swallowed up into the earth. This shire claimeth the preeminence of Christianity before all places of England: for Lucius the first Christian British King in this Iland, built a Church within the Castle of Dover.

There is no other memory or token of the great Battell, which was fought at Ailesford, betweene Hengist the ambitious Saxon, and Vortimer the valiant Britaine, wherein Horfa, and Catigern, brethren to both Generalls were slaine, then a monument of Catigern, which is nothing else but foure stones pitched in the manner of the Stonehenge on Salisbury Plaine, and is vulgarly called Ciskoatehouse which is upon the plaine there.

Englands Kings have had two seats in this County, wherein they were wont to make some abode, in the Summer time: the one for their Court which is Greenwich, the other for their pleasure, which is Eltham, very convenient for pastimes, and game for hunting.

There is also a place in this Shire called Tunbridge, whither there is great concourse of infirme people, who finde present remedy for their maladies, by vertue of some Wells lately found out, which prove verie Sovereigne.

To



*To all my Friends that have subscribed their
Names and dwellings to my Bill.*

A Ccording as you pay, or pay me not ;
So is my lucky or unlucky Lot :
I have made use of many friends before
Age tels me now I shall do so no more.
Some friends I have, and some small share of wit,
And want hath forc'd me to vse them, and it.
I, in my best of wishes will include
Their kindnesse, and my humble gratitude.

FINIS.

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The Treasurer in Account with the SPENSER SOCIETY.

THIRD YEAR, 1869-70.

Dr.	£ s. d.	Cr.	£ s. d.
Balance in hand.....	7 10 2	C. Simms & Co., for Issue 6 — Printing, Engraving and Binding	94 14 0
169 Subscriptions	354 18 0	Do. Stationery, Printing and Sundries	4 17 0
Interest allowed by Bank	3 0 1	Do. Stamps, Carriage, &c.	2 8 0
		Do. Issue 7 -- Printing, Engraving and Binding	259 14 0
	365 8 3	Do. Stationery, Printing and Sundries	0 13 6
Balance due to Treasurer	4 12 0	Do. Stamps and Carriage	2 8 3
		Paid Mr. Sims of the British Museum for transcript	1 5 0
	£370 0 3	Books purchased	2 19 6
		Auditors' Fee	1 1 0
			£370 0 3

FOURTH YEAR, 1870-71.

Dr.	£ s. d.	Cr.	£ s. d.
172 Subscriptions	361 4 0	Balance paid Treasurer	4 12 0
Interest allowed by Bank	6 2 1	C. Simms & Co., for Issue 8 — Printing, Engraving and Binding	41 15 0
		Do. Stationery, Printing and Sundries	6 1 2
		Do. Issues 9 and 10 — Printing, Engraving and Sundries	294 17 6
		Do. Stationery, Printing and Sundries	5 4 0
		Do. Stamps and Carriage	4 13 3
		Books purchased	3 11 0
		Auditors' Fee	1 1 0
	£367 6 1		361 14 11
		Balance in hand	5 11 2
			£367 6 1

The Treasurer in Account with the SPENSER SOCIETY.

FIFTH YEAR, 1871-72.

Dr.	£ s. d.	Cr.	£ s. d.
Balance in hand	5 11 2	C. Simms & Co., for Issue 11 — Printing, Engraving and Binding	148 11 0
178 Subscriptions	373 16 0	Do. Stationery, Printing and Sundries	3 3 6
Interest allowed by Bank	3 1 6	Do. Issue 12 — Printing, Engraving and Binding	179 7 0
		Do. Stationery, Printing and Sundries	2 18 0
		Do. Stamps and Carriage	1 18 4
		Auditors' Fee	1 1 0
			336 18 10
		Balance in hand	45 9 10
	£382 8 8		£382 8 8

SIXTH YEAR, 1872-73.

Dr.	£ s. d.	Cr.	£ s. d.
Balance in hand	45 9 10	C. Simms & Co., for Issue 13 — Printing, Engraving and Binding	193 5 6
209 Subscriptions	438 18 0	Do. Stationery, Printing, &c	4 4 4
Interest allowed by Bank	7 14 6	Books purchased from Members to make up sets	21 0 0
		Auditors' Fee	1 1 0
			219 10 10
		Balance in hand	272 11 6
	£492 2 4		£492 2 4
	£ s. d.		
Balance brought down	272 11 6		

The Accounts for the four last years examined and found correct,

10th October, 1873.

SAMUEL E. COTTAM & SON,
Public Accountants.

Spenser Society.

LIST OF MEMBERS, 1872-73.

- | | |
|--|--|
| <p>ADAMS, Dr. Ernest, Anson road, Victoria park, Manchester
 Adamson, Edward, Rye, Sussex
 Addis, John, jun., Rustington, Littlehampton, Sussex
 Ainsworth, R. F., M.D., Higher Broughton, Manchester
 Aitchison, William John, 11, Buckingham terrace, Edinburgh
 Akroyd, Colonel Edward, M.P., Halifax
 Alexander, John, 43, Campbell street, Glasgow
 Alexander, Walter, 29, St. Vincent place, Glasgow</p> <p>BAIN, James, 1, Haymarket, London, S.W.
 Baker, Charles, F.S.A., 11, Sackville street, London, W.
 Baltimore, Peabody Institute at (per Mr. E. G. Allen, 12, Tavistock row, Covent Garden, London, W.C.)
 Birmingham Central Free Library
 Birmingham Library (per Mr. A. Dudley, librarian)
 Blackman, Frederick, 4, York road, London, S.E.
 Bladon, James, Albion house, Pontypool
 Boston, U.S., Athenæum (per Mr. E. G. Allen)
 Boston, U.S., Public Library (per Sampson Low, Son and Co.)
 Bremner, John A., Albert street, Manchester, <i>Hon. Sec.</i>
 Brooks, W. Cunliffe, M.P., F.S.A., Barlow hall, near Manchester
 Brothers, Alfred, 14, St. Ann's square, Manchester
 Buckley, Rev. William Edward, M.A., Rectory, Middleton Cheney, Banbury</p> <p>CALLENDER, William Romaine, jun., F.S.A., Water street, Manchester
 Campkin, Henry, F.S.A., librarian, Reform club, London, S.W.
 Chamberlain, Arthur, New Bartholomew street, Birmingham</p> | <p>Chamberlain, John Henry, Christ church buildings, Birmingham
 Christie, R. C., M.A., 2, St. James's square, Manchester
 Clark, David R., M.A., Dumbreck, Paisley road, Glasgow
 Cochrane, Alexander, 216, Bath street, Glasgow
 Coleridge, Sir J. D. C., M.P., 1, Sussex square, London, W.
 Collier, John Payne, F.S.A., Maidenhead
 Cook, Jas. W., 72, Coleman street, City, E.C.
 Corser, Rev. Thomas, M.A., F.S.A., Rectory, Stand, near Manchester
 Cosens, F. W., 27, Queen's gate, London, W.
 Crossley, James, F.S.A., 2, Cavendish place, Cavendish street, Chorlton-on-Medlock, Manchester, <i>President</i>
 Croston, James, 6a, St. Ann's square, Manchester</p> <p>DARBYSHIRE, Thomas, Manchester
 Derby, Rt. Hon. the earl of, Knowsley, Prescott
 Devonshire, His Grace the duke of, Devonshire house, Piccadilly, London, W.
 Dodds, Rev. James, The Abbey, Paisley, N.B.</p> <p>ELT, Charles Henry, 1, Noel street, Islington, London, N.
 Euing, William, 209, West George street, Glasgow</p> <p>FAIRBAIRN, Rev. James, Newhaven, Edinburgh
 Falconer, Thomas, Usk, Monmouthshire
 Forster, John, Palace-gate house, Kensington, London, W.</p> <p>GEE, William, High street, Boston, Lincolnshire
 Gibbs, Henry H., St. Dunstan's, Regent's park, London, N.W.
 Gibbs, William, Tyntesfield, near Bristol
 Glasgow University Library (per Mr. James Macle-hose, Glasgow)</p> |
|--|--|

Gratrix, Samuel, 25, Alport town, Deansgate, Manchester
 Gray, George, County buildings, Glasgow
 Guild, James W., 65, St. Vincent street, Glasgow

HAILSTONE, Edward, F.S.A., Walton hall, Wakefield, Yorkshire

Halliwell, James Orchard, F.R.S., &c. &c., 6, Tregunter road, London, S.W.

Hargreaves, George James, Davyhulme, Manchester

Harrison, William, F.S.A., Samlesbury hall, near Preston

Hartford, Connecticut, U.S., Watkinson Library at (per Mr. E. G. Allen)

Hatton, James, Richmond house, Higher Broughton, Manchester

Hayward, Thomas, bookseller, Oxford street, Manchester

Hewitt, William, Hill side, Fallowfield

Hill, George W., 97, Ingram street, Glasgow

Howard, Hon. Richard Edward, Stamp office, Manchester, *Treasurer*

Hunt, Edward, chemist, Salford

IRELAND, Alexander, Manchester

JACKSON, H. B., Basford house, Whalley Range, Manchester

Jackson, John, Chancery place, Manchester

Jackson, R.D., 4, Stanhope street, Hyde Park gardens, London

Jenner, C., Easter Duddington lodge, Edinburgh

Johnson, Richard, Langton oaks, Fallowfield, Manchester

Jones, Herbert, 1, Church court, Clement's lane, London, E.C.

Jones, Joseph, Abberley hall, Stourport

Jones, Thomas, B.A., F.S.A., Chetham library, Manchester

Jordan, Peter A., Philadelphia, U.S. (per Trübner and Co., Paternoster row, London, E.C.)

KERSHAW, James, 13, St. Luke's terrace, Cheetham, Manchester

Kershaw, John, Audenshaw, near Manchester

Kershaw, John, Park house, Willesden lane, London, N.W.

King, James, 6, Adelaide place, Glasgow

Knight, Joseph, 27, Camden square, London, N.W.

LA Barte, J. M., librarian, King's Inns library, Henrietta street, Dublin

Lees, Samuel, junr., Parkbridge, Ashton-under-Lyne

Leigh, Major Egerton, Jodrell hall, near Congleton, Cheshire

Leigh, John, Whalley Range, Manchester

Lembcke, Professor, Marburg (per Williams and Norgate, 14, Henrietta street, Covent Garden, London, W.C.)

Lingard, J. R., 12, Booth street, Piccadilly, Manchester

Lingard, R. B. M., 12, Booth street, Piccadilly, Manchester

Lockwood and Co., 7, Stationers' hall court, London, E.C.

MCCOWAN, David, 7, Lynedoch crescent, Glasgow

Mackenzie, John Whitefoord, 16, Royal circus, Edinburgh

Maclure, John William, Bond street, Manchester Manchester Free Library, Campfield

Marsden, Rev. Canon, B.D., F.R.S.L., Cliff grange, Higher Broughton, Manchester

Milne-Redhead, R., Springfield, Seedley, Pendleton, Manchester

Mounsey, G. G., Castletown, near Carlisle

Muntz, George H. M., Grosvenor road, Handsworth, Birmingham

NAPIER, George W., 19, Chapel walks, Manchester

Neill, Robert, Northumberland street, Higher Broughton, Manchester

Newcastle-upon-Tyne Literary and Philosophical Society (per Mr. Lyall, librarian)

New York, Clinton Hall Library at (per Sampson Low, Son and Marston, 188, Fleet street, London, E.C.)

New York Mercantile Library (per Mr. E. G. Allen)

Nicholl, George W., The Ham, Cowbridge, Glamorganshire

Nichols, George W., Augusta house, Rotherhithe, London, S.E.

OAKEY, John, jun., 172, Blackfriars road, London, S.E.

Owens College Library, Quay street, Manchester

Oxford Union Society (per Mr. Thomas Harris, steward)

PAINE, Cornelius, Oak hill, Surbiton, Surrey
 Palin, Captain, Police office, Manchester

Panton, Rev. G. A., 12, Osborne terrace, Edinburgh

Paterson, William, 74, Prince's street, Edinburgh

Pattinson, Thomas, Moss grange, Whalley Range, Manchester

Peace, Maskell W., Green hill, Wigan

Peel, George, Soho foundry, Manchester
 Portico Library, Mosley street, Manchester
 Priaulx, O. de Beauvoir, 8, Cavendish square,
 London, W.

QUARITCH, Bernard, 15, Piccadilly, London, W.

REDFERN, Rev. R. S., M.A., Acton vicarage,
 Nantwich

Reform Club, London (per Messrs. Ridgway,
 Piccadilly)

Reynolds, Rev. G. W., St. Mark's rectory, Cheetham Hill

Riggall, Edward, 141, Queen's road, Bayswater, W.

Robinson, Samuel, Black Brook cottage, Wilmslow

Robinson, W. W., 46, St. Giles' street, Oxford

Russell, Thomas, 14, India street, Glasgow

SAUNDERS, J. Symes, M.D., Devon County
 Lunatic asylum, Exminster, Exeter

Schofield, Thomas, 1, Apsley terrace, Chester
 road, Manchester

Sewell, John C., 3, Bridgewater place, High street,
 Manchester

Simms, Charles E., King street, Manchester

Simpson, Joseph, Millington Hope, Higher
 Crumpsall, Manchester

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 London)

Smith, Alexander, 69, St. George's place, Glasgow

Smith, Fereday, Bridgewater offices, Manchester

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Snelgrove, Arthur G., London hospital, London, E.

Sotheran, Henry, 136, Strand, London, W.C.

Steinthal, H. M., Hollywood, Fallowfield

Stevens, B. F., 17, Henrietta street, Covent Garden,
 London, W.C.

Stewart, A. B., 5, Buchanan street, Glasgow

Sullivan, Right Hon. Edward, 32, Fitzwilliam
 place, Dublin

Suthers, Charles, Riversvale, Ashton-under-Lyne

Swindells, George H., Oak villa, Heaton chapel,
 near Stockport

TAYLOR, Edward, Sunny bank, Rochdale

Taylor, Thomas F., Highfield house, Pem-
 berton, Wigan

Thompson, Joseph, Pin mill, Ardwick, Manchester

Thorpe, Rev. J. F., Herne hill vicarage, Faver-
 sham, Kent

Thorp, Henry, Whalley Range, Manchester

Timmins, Samuel, F.R.S.L., Elvetham lodge, Bir-
 mingham

Tonks, Edmund, B.C.L. Oxon., Packwood grange,
 Knowle, Warwickshire

Turner, Robert S., 1, Park square, Regent's Park,
 London, N.W.

VEITCH, George Seton, 2, Oswald road, Edin-
 burgh

Vernon, George V., Osborne terrace, Stretford
 road, Manchester

Vienna, Imperial Library at (per Asher and Co.,
 13, Bedford street, Covent Garden, London,
 W.C.)

WASHINGTON, U.S., Library of Congress at
 (per Mr. E. G. Allen)

Watson, Robert S., 101, Pilgrim street, Newcastle-
 on-Tyne

Weston, George, 2, Gray's inn square, London,
 W.C.

Whitaker, W. Wilkinson, Cornbrook house, Man-
 chester

Wilbraham, Henry, Chancery office, Manchester

Williams and Norgate, 14, Henrietta street, Cov-
 ent Garden, London, W.C.

Wood, Richard Henry, F.S.A., Crumpsall, Man-
 chester

Wylie, Charles, 3, Earl's terrace, Kensington,
 London, W.

YOUNG, Alexander, 9, Lynedock place,
 Glasgow

Young, George, 9, Lynedock place, Glasgow

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The Spenser Society.

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JOHN LEIGH, Esq.
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Hon. R. E. HOWARD, *Treasurer.*
JOHN A. BREMNER, Esq., F.S.S., *Hon. Secretary.*

LIST OF PUBLICATIONS.

Issue

For the Year 1867-8.

1. The Proverbs and Epigrams of John Heywood. Reprinted from the Original Edition of 1562.
2. The Works of John Taylor the Water Poet. Reprinted from the Folio Edition of 1630. *Part I.*

For the Year 1868-9.

3. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part II.*
4. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part III. (Completing the volume.)*
5. Zepheria. Reprinted from the Original Edition of 1594.

For the Year 1869-70.

6. The 'ΕΚΑΤΟΜΗΘΙΑ or Passionate Centurie of Love, by Thomas Watson. Reprinted from the Original Edition of (*circa*) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *First Collection.*

For the Year 1870-1.

8. A Handefull of Pleasant Delites, by Clement Robinson, and divers others. Reprinted from the Original Edition of 1584.
9. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part I.*
10. Juvenilia: Poems by George Wither. *Part. II.*

For the Year 1871-2.

11. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part III.*
12. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *First Collection.*

For the Year 1872-3.

13. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Second Collection.*
14. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Second Collection.*

Albert Boser
Buchbinderei
München.

Taylor, John,

Works of John Taylor, the water poet not included in the folio volumes of 1
630

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[Manchester] 1873

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